

Spiritual Armour

To Defend the HEAD —

FROM THE
SUPERFLUITY of NAUGHTINESS.

Being a Loving and Christian

TENDER,

Humbly offered to the Pious and Serious Consideration of the Ministers of the Gospel, and to all others it may Concern.

WHEREIN IS PROVED,

That it is unlawful for Women to cut their Hair polled or shorn; and Men to wear the same to cover their Heads: Together how Men and Women ought according to the Written Law of GOD and Nature to wear their Hair.

Thus saith the Lord, Stand ye in the Way, and see and ask for the old Path, where is the good Way, Jer. 6. 16.

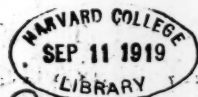
The Woman shall not wear that which pertaineth unto a Man; neither shall a Man put on a Womens Garment; for all that do so, are abomination unto the Lord; Deut. 22. 5.

Neither shall they shave their Heads, nor suffer their Locks to grow long; they shall only poll their heads, Ezek. 44. 20.

Doth not even Nature it self teach you, If a Man have long Hair, it is a shame to him? 1 Cor. 11. 14.

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Thomas Wall

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T O T H E R E A D E R.

Christian Reader,

TH E drift and intent of these Lines, is not to shew the many manners and ways the Pagans, or most part of the World, have or do wear their hair; but the main end is, to shew in what order God created Man in respect of his hair; and that the Lord in all Ages hath by his Servants called upon his redeemed ones, to keep his Order in Nature; yea, in respect of wearing their hair, as well as in other things, that so his Order in Nature be not broken in any thing.

And as it is oft-times the pleasure of God, to imploy on the Lords Message to his People, the weak and despised ones, according to the Prayer of the Lord Jesus to his Father, I thank thee, O Father; Lord of Heaven and Earth, because thou hast hid these things from the Wise and Prudent, and hast revealed them unto Babes; even so, Father, for so it seemed good in thy sight: So that they oft-times seeing their own insufficiency for so great a Work, have pleaded with the Lord to be excused; but because the Lord will send by whom he will send, he commanded them not to be afraid of the faces of the Persons, although they were great Persons, and powerful in the World, but to rest upon Gods Promise, For I am with thee to deliver thee; therefore gird up thy loins, and arise and speak unto them all that I command thee, Mat. 11.
25, 26.

A

left

*Jer. I. 6, 7,
8, 17.*

To the READER.

lest I confound thee before them, or break thee in pieces.

And although all extraordinary Messengers, as Prophets and Apostles, are ceased; yet God hath his ordinary Servants, whom he sendeth with his Message to his People, according to his written Word, by which all Spirits or Doctrines must be tried, in all that Men write or speak to inform the Lords People as the mind of God: And as of old God had ordained Priests and Levites to teach the People from the written Word of the Lord, Jacob Gods Judgment, and Israel his Law, whom the Prophets reprov'd for neglect of this duty; so he hath ordained Pastors and Teachers, now to teach to be instant in season and out of season, to reprove, rebuke, exhort, with all long-suffering and Doctrine: But when the Priests as well as the Levites neglected their Duty, to have compassion on the Man that fell among Thieves, wounded, stripped of his Raiment, and left half dead (in Sins and Trespases) then by the example of the Samaritan, other Christians Duty it is to have compassion on every poor Soul fallen into sin: Now because the Pastors and Teachers in this Day, whose Duty in this Treatise shall be shewed, ought to have compassion on such of their Brethren as are fallen into sin; as this sinful shame for Men to wear the long Hair of Women in Perriwigs, but do not; then it is the Duty of others whom the Lord Jesus biddeth go and do as the Samaritan did, though he be no Pastor, Priest, nor Levite in Office; and those that so do, are the only Neighbours to those fallen into sin, wounded in Conscience, that do pour the Oyl, or Name, or Gospel of Christ; which being applied to the wounded in sin, is as Ointment poured forth; whereby the hanging-down hands is lifted up, and feeble knees is strengthened.

This

To the READER.

This being the very end of this Work, in a day of so great necessity, when sin, not only this, the shame to Nature, is suffered, but many other Evils in the Churches in this day, for which Judgment ere long will begin at the House of God, as it did on the Primitive Churches, as Mr. Fuller in his History of the Holy Wars hath shewed in these words: "The Sins of the Eastern Countries, chiefly their damnable Heresies, hastned Gods Judgments on them; and in the Western parts, Heresies as an Angle caught single persons; when in Asia, like a Draw-Net, it took whole Provinces: the staid Wits of Europe were not so easily removed out of the old road and track of Religion, whilst the active and nimble Heads of the East, were more desirous of Novelties, more desirous and cunning to invent distinctions to cozen themselves, more fluent in Language to express their Conceits; as always Error groweth fastest in hottest Brains: Hence it was the Melkites, Maronites, Nestorians, Euticheans, Jacobites, overspread those parts; then it was just with God to suffer them that would not be convinced by Christian Counsel, to be subdued by the Pagans Sword. And again, It may seem admirable, that that senceless Religion should gain so much ground on Christianity, especially having neither real substance in Doctrine, nor winning Behaviour in Ceremony to allure Professors; being but the scum of Judaism and Paganism sod together, and here and there strowed over with a spice of Christianity.

If this be not a word in season, to consider how like this is to the day we live in, when the last Vial of Gods wrath is poured into an earthen Air, as Air is likened to Wind or Doctrine, how is it that Men see not how all Doctrine is corrupted, not only of Faith, but the Doctrine of the Moral Law? fitting all for Judgment, the great sign of

1 Pet. 4.
17.

See Mr.
Fullers Hi-
story of the
holy Wars,
p. 6. c. 6.

Rev. 16. 1.
17.

Eph. 4. 14.

Luk. 18. 8.

the

To the READER.

*the latter Day approaching near, as the days of Noe, then
 scarce Faith found in eight Souls. Now the Kingdom
 of Heaven is likened to ten Virgins, half naught; and
 will not the Church be awakened, Christ will come as a
 Thief, Blessed is he that watcheth and keepeth his
 Garment; and not be found in as miserable condition,
 as the Church of Laodicea, when she boasted she was rich
 and wanted nothing, then was she wretched, miserable,
 poor, blind, and naked. The Lord help all therefore to
 examine the state they are in, and to make their calling
 and election sure, that so they may be ready when Christ
 cometh, to enter in with Christ into the Joy of their Lord;
 which is and shall be the Prayer of him who is thine in all
 Christian Duty,*

Tho. Wall.

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*A Loving and Christian Tender, humbly
offered to the Pious and Serious Consideration
of the Ministers of the Gospel,
and to all others it may concern.*

FOrasmuch as we are taught (a) to every thing there is a season, and a time to every purpose under the Heaven; (a) Eccl. 3. 1, 7.
so that I humbly conceive, as there is a time to keep silence, and there is a time to speak: It is now in these last days of Apostacy, when the Ministers of that glorious Name, or Gospel of our Lord Jesus Christ, who are taught by the Apostle, to be Examples to the Believers, (b) in Word, in Conversation, in Charity or Love, in Spirit, in Faith, in Purity; (b) 1 Tim. 4. 12.
so that among other Proofs of their Ministry, that the Ministry be not blam'd, they may approve themselves to be the Ministers of Christ by pureness, do (c) on the contrary, (c) 2 Cor. 6. 3, 6.
opposite to Purity or Pureness, give an evil Example to the Believers, in walking in the shame to their Nature, either in suffering their Locks to grow long, and otherlome in wearing the Locks of Women in Perriwigs, contrary to the express (d) Word of God and light (e) of Nature, whereby they have chang'd the natural use, into that which is against Nature; (d) Ezek. 44. 20.
which is a great dishonour to God our Creator, and shameful reproach and disgrace to the Christian Religion, as shall by the help of God be made to appear; and that this evil being winkt at by the Ministers, is the inlet to many other evils in the Churches of God. (e) 1 Cor. 11. 14.

And although I do acknowledge my self the unfittest of any to undertake a work of this nature, yet seeing the Ministers

B

whose

- (f) *Ila.* 58. whose work it is, to set the (f) Trump of Gods Word to their mouths, as the Priests lips of old was to preserve Knowledge ;
 1. yet when the Priests omitted their Duty, as it is written (g) *The*
 (g) *Jer.* 2. Priest said not, Where is the Lord ? they that handled the Law
 8. knew me not ; the Pastors transgressed against me : So that God
Mal. 2. 7. called *Amos* (b) a Herdsman, a gatherer of Sycamore Fruit,
 (b) *Amos* 7. 14, 16. to drop the Word of the Lord against the House of *Isaac* ;
 even so when the Priest and Teacher of the Law in the days
 of Christ, neglected to teach the weighty matters of the Law,
 (i) *Matth.* 23. 23. (i) Mercy, Judgment, and Faith ; the Lord called poor (k)
 (k) *Matth.* 4. 19. Fishermen to preach the Kingdom of God ; therefore let none
 be offended, because God hath chosen the (l) foolish and base
 (l) *1 Cor.* 1. 27, 28. things of the World, the things that are despised, even Babes
 29. in Christ, that no flesh should glory in his presence, whenas
 the Learned in this day are altogether silent, some peradventure
 through slavish fear, do not reprove this sin, the shame
 to Nature, in Mens wearing of long Hair, lest they should offend
 the Rich among them ; others being themselves guilty of
 this sin, in wearing long Hair, the shame to Nature, do not reprove
 those that do wear long Hair ; so that the work of God
 in this thing is wholly neglected, as in some other things not
 here to mention ; therefore for the honour of God, and the
 love I bear to all Gods elected Children that are fallen (m)
 (m) *Mat.* 24. 24. into this sin, have I made bold to shew my Opinion, as one that
 hath obtained mercy ; knowing assuredly, that all that shall
 read these lines, that have like spirit with *David*, will not be
 offended, but rather with like gracious heart will say with
 him, (n) *Psal.* 141. 5. Let the Righteous smite me, and it shall be a kindness ;
 and let him reprove me, and it shall be an excellent Oyl that shall
 not break my head ; because to such who have the seed of Gods
 (o) *Luk.* 8. 15. Word in their hearts (p) Open rebuke is better to them, than
 secret love, and faithful are the wounds of a friend ; whereas the
 1 *Joh.* 3. 9. kisses of an enemy are deceitful : Therefore saith *Solomon*, him
Job 19. 28. that justifieth the wicked, the people shall curse ; but to them
 (p) *Pov.* 27. 5, 6, 9. that rebuketh, shall be pleasantness ; and upon him shall come
 (q) *Pov.* 24. 24, 29. the blessing : So then to the Law, and to the Testimony, if
 they speak not according to this word, it is because * there
 * *Isa.* 8. 20. is no light in them.

(3)

Now because the matter here to be treated of, is concerning the breach of Gods order in Nature, for the better understanding thereof, it is good we take some observation concerning the holy Order God created Man and Woman in; as they were purely natural, forasmuch as that was not first which is spiritual, but that which (r) is natural.

Therefore we read God who created all things for his pleasure (s), made every thing perfectly good, (r) set in most perfect and happy order; Man, the Lord created after his own Image; in the Image of God created he him; Male and Female created he (u) them: so that Man among other Endowments in Nature, bore Gods Image in (w) Sovereignty, being Lord of the Earth (x) and Sea; chief Ruler under God over all the plenty therein; so that Man of all earthly Creatures, was made in subjection to God only; and hereupon Man is called the Glory (y) of God.

The Woman God made for Man of his own kind, given to Man by God in a Marriage-state (z) for comfort and procreation of his own kind: She also was made in subjection to Man, her earthly Lord and Husband; and hereupon is Woman called the (a) Glory of a Man.

This being that holy Order God created Man and Woman in; the Man the Womans (b) head, the Woman in subjection to Man; the Man the Glory (c) of God; the Woman the Glory of the Man; it was therefore the pleasure of God to give unto Woman a sign in nature differing from Man, to teach her subjection to Man whose Glory she is, namely long hair; and that Man was created with short hair, is also clear; for in the Apostles reproving Men in the Church of God at Corinth, for wearing of long hair, his Reasons by way of reproof is grounded on Gods order in Nature; as it is written, *Doth not even Nature it self teach you, if a man have long hair it is a shame to him* (d): So then Adam was created so perfect in Nature, that there was not anything about him, inwardly or outwardly, whereof he might be ashamed: And then to Woman he saith, in reproving her for wearing her Hair uncovered, saying, *If a woman have long hair, it is a glory (e) to her*; (e) ver. 15, shewing the reason from Gods order in Nature, why Women

(r) 1 Cor.

15. 46.

(f) Rev. 4.

11.

(i) Gen. 1.

31.

(u) Gen. 1.

27.

(w) ver.

26,

(x) Psal. 8.

6, 7, 8.

(y) 1 Cor.

11. 7.

(z) Gen.

22. 22, 23.

(a) 1 Cor.

11. 7.

(b) 1 Cor.

11. 2.

(c) ver. 7.

(d) 1 Cor.

11. 14.

(e) ver. 15.

(f) Gen.
20. 16.

long hair is a glory to her, *For her hair is given her for a covering*; to wit, of her Eyes, because it is written (f) with respect to Womans sign of her subjection to Man her Husband, a Husband is to his Wife a covering of the Eyes; so then we see why Womans hair was called long, and why the Apostle saith, if a Woman have long hair it is a glory to her; for her hair is given her for a covering, namely to cover her Eyes, to teach her she is under the power of Man her Husband, (the covering of her Eyes; by which it is clear, Mans hair in Creation was so short, that it could not be made to serve for a covering to cover his Eyes: Now if Mans hair had been so long, it would have bore the name, Long-hair, and so a shame to his manly Nature to wear, being the like badge and sign of Womans subjection to Man her Husband, forasmuch as Womans hair is called long, because for length it was given her for a covering to cover her Eyes, for the reason aforesaid.

(g) 1 Cor.
11. 2.

Again, the Sin Fall did no way lessen the power the Man had over his Wife before the Fall, neither Womans subjection to Man her Husband; and this the Apostle would have the Church of God to know, saying, (g) *The head of every man is Christ; the head of the woman is the man*: So that as before the Fall, Womans long hair was a glory to her, so it is still, as it

(h) vers.
15.

is written, (h) *If a woman have long hair, it is a glory to her, for her hair is given her for a covering*: So then all the alteration on the Fall made in respect to Gods Order in Nature; whereas before the Fall, Womans long hair was the only visible sign of her subjection to Man her Husband; now by reason of sin, and because she was the Instrument to draw her Lord into sin with her; her glory therefore became her shame; and therefore her hair must be decently bound up and covered: yet the same thing Womans long hair taught her before the Fall, the same her long hair teacheth her since: If it were not so the Apostle would not have taught, *If a woman have long hair, it is a glory to her*; although she must cover it with a vail, as the

(i) 1 Cor.
11. 13.

Apostle hath taught, saying, *Judge in your selves, is it comely for a woman to pray unto God (i) uncovered*? And again, *If the woman be not covered, let her also be (k) shorn*: By this word,

(k) vers. 6.

if the Woman cover not her head, and so her hair; let her

also

also be shorn, is clearly taught, how Man was created in respect to his hair; for the word also *Be shorn*, implieth, Mans hair was so, because the whole grounds of the Apostle in all his reproofs, is taken from Gods Order in Creation; so by this word *Shorn*, is shew'd how Man is to wear his hair: so they that will not see this, must wink with (l) the eye, seeing the Apostle setteth Mans short hair, by the word *Shorn*, in opposition to Womans long hair; which if she cover it not, then saith the Apostle, *Let her also be shorn*, as Mans hair is to be, But again saith he, *If it be a shame for a woman to be (m) shorn*, (m) 1 Cor. as Man was created in respect of the manner of his hair, or as 11. 6. Man is ever since the Creation to wear his hair, except as Figurative or Ceremonial, (as in the *Nazarites* onely) *let her be cover'd*.

So then, as aforesaid, as Womans long hair before the Fall was a glory to her, so it is still, although she must cover it: even so as Nature it self taught Man before the Fall, that if he had long hair, it teacheth him so still, that 'tis a shame to him, &c. because the Men in the Church of Corinth, did not only wear a womanish length of hair, but they also wore on their heads Womens Vails, so that in reproving them both, the Apostle teacheth, saying, *Every man praying, or prophesying with his head (n) covered, dishonoureth his head*; that is, he dishonoureth his Head Christ: This is not meant in wearing a Cap, or the like; for Gods Ministers of old wore such in the Service (o) of God, yet broke not Gods Order in Nature: So that Covering Man is forbidden to wear on his head in the Service of God, is that which is Womans natural Coverings; to wit, either a womanish length of hair, or Womans natural hair, or Womans vail, she covereth her head, and so her hair withal; and this the Apostle proveth by an undeniable reason from Gods Order in Creation, as it is written, (p) *For a man, indeed, ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man*.

Now we have heard Man beareth Gods Image in Sovereignty, being head of the Woman; for the Woman was created under obedience (q) to Man; for she is the glory of the Man,

(l) Prov. 6.

13-

(m) 1 Cor.

11. 6.

(n) 1 Cor.

11. 4.

(o) Exod.

28. 40.

Ezek. 44.

18.

(p) 1 Cor.

11. 7.

(q) Gen. 1. 26.

(r) 1 Cor.

14. 34.

- Man; and her long hair is given her for a sign thereof. Now if Man do wear on his head long hair, Womens glory, he thereby saith by that action, He is no longer the Womens head; so doth he despise Gods Order in Creation, and saith he beareth not the Image (r) of God in Sovereignty over his Wife; but maketh himself equal with his Wife in power, and thereby dishonoureth Christ his head and Creator, that made Man head of the Woman, and the glory of God: and this is such a sin, that 'tis not to be suffer'd in any true Churches * of G O D; because Man who is made the glory of God, in wearing Womens sign in Nature that teacheth her she is the glory of Man, breaketh Gods holy Order in Nature, which the Apostle confirmeth by Reason, from the State or Order of the Man or Womens Creation: His first Reason is, *For the man is not of the woman, but the woman of the man.* Secondly, *Neither was the man created for the woman, but the woman for the man:* For this cause ought the Woman to have power on her head; that is, a covering, in sign that she is under the power of her Husband; and from another reason, because of the Angels, who being an innumerable company (s) round about the Throne of Christ in his Church, are Witnesses (t) with the Lord, of all the charges laid on the Saints to keep, when they joyn themselves to the Lord, as well his Order in Nature, as in things Spiritual; so are we a spectacle to those * glorious Flames, who have a charge to keep us in all our ways: so are they ministring Spirits, sent forth to minister for them who shall be Heirs of Salvation: For this cause the Apostle seemeth to require of Women modest and submissive Attire, not only because of Men, but because of the Angels.
- Moreover, if there had been no certain Rule to judge or measure, or try when Mens hair is long by the golden Reed (u) of Gods Word, it had been a vain thing for the Apostles to reprove the Men in the Church of God, for wearing long hair, in these words: (w) *Doth not even nature it self teach you, if a man have long hair, it is a shame to him?* Now the Rule in Nature to judge by is, from the Order of God, in Nature, why Womens hair is called long, and so a glory to her; but

(r) 1 Cor.
11. 5.

* ver. 16.

† 1 Cor. 11.
8, 9, 10.

(s) Heb. 12.
22.

(t) Heb. 1.
14.

1 Tim. 5.
21.

* Psal. 104.
4.

Mark 4.6.
Psal. 91.

11.
1 Cor. 11.

Jo.
10.

(u) Revel.
21. 15.

(w) 1 Cor.
11. 14.

11. 14.
11. 14.

but the reason in Nature why Womens hair is called long, be- 1 Cor. 11.
 cause it was given her for a covering; namely to cover her 15.
 eyes; because by this sign in Nature, Woman is taught sub-
 jection to Man her Husband, the covering of her (x) Eyes; so (x) Gen.
 then it is clear from the Order of God in Nature, that that 20. 16.
 Man which weareth his hair so long, that it can by drawing
 it forward be made to serve to perform the end in the sign that
 God gave Woman long hair for, to wit, for a covering to co-
 ver the Eyes, is the long hair even Nature it self teacheth Man
 is a shame to his Nature to wear: So then as Sin is the cause of
 shame, (y) and Sin pollutes and makes the persons unclean, and (y) Gen. 3:
 no unclean (z) person shall enter into the City of God; there- 7. 10.
 fore we are taught, that the Lord hath given a Command, to Exod. 32.
 measure not only the Temple of God, and the Altar, but also 25.
 to the (x) Worshippers therein: Now the Worshippers are (z) Eph.
 the Members; therefore they must be hew'd off from their cor- 5. 5.
 rupt natural (b) stock, by the Axe (c) of Gods word, and clean- Rev. 21.
 sed by the washing of (d) Water by the Word, from all filthi- 27.
 ness (e) of the Flesh and Spirit, before they can be laid as living (d) Rev.
 (f) Stones, joyn'd together in the Lords spiritual Building: 11. 1.
 For if in the figurative Building, no common or vile thing was (b) Rom.
 used therein, but every Stone had its glory, and every Stone 11. 24.
 had its burden, all hew'd and squared fit; so then now we are (c) Mar.
 to believe, as long hair is a shame, and not a glory to Man, 3. 10.
 that this shameful thing was cut off, by the word shorn or pol- (d) Ephes.
 led, from every Man before he was accepted as fit Stones to be 5. 16.
 set in the Lords spiritual Building in his Gospel Churches. (e) 2 Cor.
 Now when the Stones were fitly squared and laid, then all 7. 1, 2.
 things were to watch (g) one over another. But when the watch (f) 1. Pet.
 & care that Members should have, one over another was neglect- 2. 5.
 ed in the Churches of God, in not discharging their duty: If any (g) 1 Cor.
 one be overtaken (b) in a fault, he was to be restored in the 16. 23.
 Spirit of Meekness. This being not done in the Church at Co-
 rinth, when Men suffer'd their locks to grow long, no Man re-
 prov'd his Brother; so it is in this day, which was the reason
 the Apostle writ to them, and reprov'd them and all the
 Churches now in them, and all Members that suffer like disorder
 in the Churches of God.

Now

Now then if long hair in Men were not such a spot of sin in the Church of God, as some would suppose, what need the Apostle to have us'd means to cleanse them in the Church of God at Corinth from it, by the washing of Water by the word, *I reprov'd them, saying, Dath not even Nature it self teach you, That if a Man have long hair, it is a shame to him: For as the Psalmist saith, Wherewith shall a young Man cleanse his Way? by taking heed thereunto, according to thy Word.* But who is it in this day, taketh heed to his way, in wearing long hair, the shame to Nature? Or what Congregation taketh any heed hereunto, according to Gods Word, to see this disorder in Nature reformed among them? If the breach of Gods order had not been a Sin in Men's wearing long hair, the Church at Corinth had not been reprov'd. But forasmuch as it was then, so 'tis now become a Church Sin; Therefore we are taught, if the Congregation commit a Sin, they must bring their Offering, as 'tis written, *If the whole Congregation of Israel sin through Ignorance, and the thing be hid from the Eyes of the Assembly, and they have done somewhat against any of the Commandments of the Lord, concerning things which should not be done, and are guilty; when the Sin which they have sinn'd against it is known, then the Congregation must bring their Sin-Offering:* Even so when the Lord by his Servant John reprov'd the five Churches in Asia, each of them for a Church-sin, in suffering sinful Practices among them; The Lord called them to repent, to confess and forsake their Sins by an unfeigned Repentance, else the Lord would fight against them, and remove their Candlestick, and kill her Children with Death. Now then 'tis clear, This Sin of Mens wearing long hair, and Women cutting their hair, shorn or polled, is become a Church-sin, who then that feareth the Lord among them, seeing the Fear of the Lord is to hate and depart from Evil, can have Communion with that Church, that liveth but in the breach of some One Commandment of the Lord, unless they repent and forsake the Evil? For was not the whole Congregation punish'd for Achans Sin, when the Congregation was ignorant thereof? But what Wrath may be expected on that Congregation that knowingly--liveth in the breach, not of

Eph. 5.
26.

Psal.
119 9.

Lev. 4.
19.

Rev. 2,
3.

Ver. 23.

Prov.
8. 13.
Prov.
13. 13. 14.
Jolb. 7.

of one, but of three Commands of God that forbiddeth Man in this particular thing, that Men and Women should not break his holy Order in Nature: The first is the Moral Law, the Law written in every Man and Womans heart, teaching them that they ought, and may not do any act or thing that is against Nature; but according to the light in Nature, and Doctrine of the Apostle *Paul*; for a Man to have, that is, to wear long hair, it is a shame to him, so a breach of the Moral Law. Secondly, That Law is broken that saith a Man shall not put on a Womans Garment; that is, any covering, that is Womens natural covering: But long hair is Womens natural covering; therefore that Man that weareth Womans hair on his head, weareth Womens natural covering, and so liveth in the breach of this Law also. Thirdly, a third Law is, Man shall not suffer his locks to grow long; and what is meant by long hair forbidden Man to wear, hath afore been shewed, when it can be made to serve to perform the end, to wit, the end in the sign God gave in Nature, Women long hair, namely, for a covering to cover her Eye, to teach her subjection to Man, whose glory she is; so is he to her by that sign a covering to her Eyes.

Rom. 2.
15.

Deut. 22.
5.

Ezek. 44.
20.

Now then where can it be shewed, that God when he called his People out from the World, that he accepted them into the Covenant of Grace with himself, until they were by Repentance cleansed from all filthiness of Flesh and Spirit; that is, error in Faith, false Worship, and disorder in Nature; which is the next thing in order to be considered.

2 Cor. 7.1

We read, when God called his People out of Egypt, they were to be cleansed from the Idols of Egypt, and all the disorder in Nature they had learned among them, before they were joynd to the Lord; because the Lord is holy, and therefore they were required to be holy in all manner of Conversation. Now being cleansed from all filthiness of Flesh and Spirit, hear what the Lord said concerning them (after they were degenerated) to put them in mind what a holy People they were, when they entered into the Covenant of Grace with the Lord; as 'tis written, *I remember thee, the kindness of thy youth, the love of thine espousal. When thou wentst after me in the Wilderness, Israel was holiness to the Lord; a holy Nation, a peculiar Treasure to the Lord.* The manner of this Marriage-

1 Pet. 1.15

Exod. 19.5

Jer. 2.1, 2.

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Cove-

Deut. 26. 16, 17, 18. Covenant was, Thou hast avouched this day the Lord to be thy God, and to walk in his ways, and to keep his Statutes, and his Commandments & Judgments, & to hearken to his voice. And the Lord hath avouched thee this day, to be his peculiar people; as he hath promised thee; and that thou shouldst keep all his Commandments;

Then were they charg'd to be Loyal to their Head and Husband, in keeping his Commandments; as it is written, Lev. 18. 2. 3. After the doings of the Land of Egypt, wherein ye dwelt, shall ye not do; after the doings of the Land of Canaan, wherewith I bring you, shall ye not do; neither shall ye walk in their ordinance: Ye shall do my Judgments, and keep my Ordinances to walk therein: I am the Lord. Thus were they to keep themselves clear from all the Idolatry of those People; and because they were not to do after the manner of the People, in the breach of Gods Order in Nature, as they were now cleansed, so they should walk as the Lord commanded them, saying, A woman shall not wear that which pertaineth to man; neither shall a man put on womans garment; for all that do so, are an abomination to the Lord.

Now will not the People of God in this day consider this, That whatsoever Man or Woman that liveth in the breach of Gods Order in Nature, even in the things they wear, they are abomination to the Lord. What then is Woman forbidden to wear, to wit, that pertaineth to Man, but that which naturally pertaineth to Man? And what more naturally pertaineth to Man, but short hair? because even Nature it self teacheth, If a man have long hair, it is a shame to him, &c. and that 'tis closely taught by the Apostle, that 'tis a shame for a Woman to be shorn or shaven; as 'tis written, If it be a shame for a woman to be shorn or shaven, let her be cover'd again: Likewise a Man shall not put on a Womans garment; that is, whatsoever is Womans natural covering; but long hair is given to Woman for her natural covering; therefore long hair is called Womans glory, but Mans shame. By all which 'tis clear, That that Woman that cutteth her hair, shorn or polled, like as Man is to wear his hair, as before shew'd; and that Man that does suffer his locks to grow long, according to what afore hath been prov'd in long hair, and that even Nature it self teacheth what is long hair; or that Man that weareth on his head the long hair of Woman, cut from Womans head, do live in no less sin than that they have against Gods Order in Nature,

1 Cor. 11. 6.

7. 15.

Nature, chang'd the Natural use into that which is against Nature; and in so doing in this particular thing, or any other thing that is done against Nature, and daily live in, they are, as saith the Scripture, abomination to the Lord. Levit. 18. 22.

Now shall any Christian Man and Woman, that is put in mind, what God in his written word, hath in these things warn'd them of not to err, lest they incur to themselves Gods sore displeasure? Or shall Christians account it a light thing, to live in the known breach of Gods Law: yea, not only this Law, but the Moral Law written in every Mans heart; which teacheth Man that he shall not do any act or thing that is against Nature, as aforesaid: But 'tis against Nature for any Christian Man to wear long hair, in suffering his own locks, to grow long, as aforesaid; how much more is it against Nature, for a Man to wear on his head the long locks of Women; Womans natural covering; Womans glory; Womans badge and sign of Womans subjection to Man her Husband; a practice never suffered in any true Church of God; because 'tis a sin of a high nature; for, as aforesaid, short hair pertaineth to Man, and long hair pertaineth to Woman. Now for a Woman to cut her hair short or shorn; short by her ears, and on her forehead; and for a Man to cover his head with that long hair, Womans covering, is clearly, as aforesaid, to change the natural use, into that which is against Nature. How can these be accounted the true Church of God, that know not Gods Order in Nature? If they do know it, then 'tis nigh to the sin of presumption, to live knowingly in the breach of Gods Order in Nature: How can such have any grounds to believe they can be accepted of the Lord in his service, seeing the Lord will be sanctified in all that draw near unto him, in keeping his holy Order in Nature, as his Order in his Worship; and that the person must first be accepted of God, before his Offering or Service can be, as Vessels sanctified, prepared fit for the Master the Lord Jesus Christs use, in his service. Psal. 19. 18. 2 Pet. 2. 10 Numb. 15. 30. Levit. 19. 2 Tim. 2. 1.

To add hereunto that which Mr. Henry Ainsworth hath noted out of the Hebrew Writers, on these Words: *A Woman shall not wear that which pertaineth to man; among other things they say, A Woman may not put on a Mans Ornament, or to pull her head like a Mans; and a Man that putteth on a Womans attire, and a Woman that putteth on a Mans, is*

to be beaten by the Magistrate. To which he also giveth his understanding of this Precept, saying it concerneth natural honesty and seemliness, which hath perpetual Equity; his proof is 1 Cor. 11. 4, 5, 6, 14, &c. It was given to prevent many evils that may arise: so that the Attire of the Body, signifyeth the Ornament of the Mind, *Psal.* 132. 9, 16. *Rev.* 3. 18. So Men should not change their Natures to become effeminate, as the *Egyptians* and *Babylonians*, threatned to be like Women, *Isai.* 19. 16. *Jer.* 50. 32. &c. 30.

Secondly, Again, when the Lord after seventy years Captivity, called his People out of *Babylon* to build his Temple; before the Lord would accept of them into Covenant with himself, and to eat of the Passover, they with all other that came with them, must separate themselves from all filthiness of the Heathen of the Land: And among the many filthinesses of the Heathen, which the Priest as well as others were defiled, was long hair. Now because the Priests work was to teach the Lords People the difference between the Holy and Prophane, and cause them to discern between the Unclean and the Clean; and this they could not do, until themselves were cleansed from the same, namely from long hair, the shame to Mans Nature; and therefore the Command came first to them, namely to the Priest; as 'tis written, *Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.*

Num. 6. 9. Now why the Priest might not shave their head, because
Levit. 14. that was commanded to the *Nazarite* and *Leper* only, in their
8. 9. Cleanings, as a Ceremonial Rite, now ended by Christ: nor
Acts 21. might they suffer their locks to grow long, because that was
24. an effeminate badge, a shame to Mans Nature to wear; and
1 Cor. 11. also in such Men as were born *Nazarites*, a sign or figure for
15. the time of their lives only; so that they must only poll their
Judg. 13. heads; and this is natural, agreeable to Gods Order in
1 Sam. 1. Nature, and agreeable in sense with the word *Sarna*
11. Thus in the mouth of two Witnesses, every Truth is esta-
Deut. 17. blished: So then having proved both by the Apostle and Pro-
6. phets, that the manner Man was created in respect of his hair;
and that the Sons of *Adam* in all Ages were to wear their
hair so, is according to the word of the Lord polled or shorn,
as is manifest by the written word of God; when the Lords
called.

called his People out of Egypt, and out of Babylon, and now since the coming of Christ in the Flesh, all that were called to become Members of the true Church of God, were to reform their hair, according to the word *polled or shorn*; that so in this thing they might be cleansed from the filthiness of the Flesh, according to the Moral Law. Now if there be any other Rule revealed, for Christians to cut and wear their hair in these last days of the Gospel, let it be made manifest by such as do deny that their hair is not to be reformed by the Word of the Lord, *polled or shorn*: But that it is so to be reformed, is clear, else the Apostle would not have set Mans short hair by the word *Shorn*, in opposition to Womens long hair, in these words: *If the woman be not covered, let her also be shorn*: For who doth the Apostle mean by the word *Also be shorn*, but that as Man is to wear his hair shorn: so that he useth the word *Shorn*, by way of reproof to Woman for wearing her hair uncover'd; and therefore saith the Apostle, *If the woman be not covered, let her also be shorn*, as Man was created, or shaven, as were the Nazarites; but if it be a shame for a woman to be shaven or shorn, let her be covered: For if the woman be not covered, it is as if she were shaven.

Forasmuch then as all Sin is the breach of Gods Orders either in things Spiritual or Natural; and hereupon is that Royal Law divided into two Tables, that maketh Sin appear to be Sin: The first to make manifest, when in Worship any thing be done contrary to the first Table of Gods Law, it is sin in matter or form; or any act or thing be done in Nature, contrary to the second Table of Gods Law, it is sin: so then as concerning things Natural, whatsoever Man or Woman is forbidden to wear, to wit, that which God hath given to woman as her natural covering, Man is forbid to covet or desire; even so by the same Law, whatsoever Woman is forbidden to wear that pertaineth to Man, that she ought not to desire or covet: But Woman is forbidden to wear short hair, because it pertaineth to Man; therefore that Woman that coveteth or desireth to wear her hair polled or shorn like unto Man, liveth in the breach of the Tenth Commandment, *This fault she coveteth*, is guilty of the sin of Covetousness; in desiring that thing that even Nature it self teacheth, is a shame to her Nature to wear

so

so that it is not only a sin against God, but a dishonour to her
 Head, namely her Husband; even so that Man who desireth
 or coveteth to wear his locks long, contrary to the Word of
 the Lord *polled* or *shorn*, breaketh Gods Order in Nature, and
 is guilty of the breach of the Tenth Commandment, in covering
 his head with the natural sign of his Wifes subjection to him,
 which is a sin against God, in dishonouring Christ his head, in
 despising the Image of God, in which he is created head of the
 Woman; and saith also, that he is not the glory of God;
 because he, by wearing long hair, the sign of Womans sub-
 jection to Man, saith he is no more in subjection to God than the
 Woman is, and that the Woman is not in subjection to Man
 her head, but equal in power with her Husband; and this is
 prov'd by the Apostle in these words: *For a man indeed ought
 not to cover his head* (that is, with long hair, Womans glory)
because he is the image and glory of God: So then it is clear,
 that that Man that wearth long hair, the sign of Womans
 subjection to Man, which is given to Woman to teach her she
 is the glory of Man her Husband, saith, he is neither the I-
 mage nor glory of God: Even so that Woman, that either cut-
 teth her hair short, *polled*, or *shorn*, with its ends hanging out
 short by the ears, and so stand staring out on her forehead, saith
 she is not the glory of the Man; or wearth her hair uncover'd,
 saith she is not the glory of the Man, as aforesaid: Now is this
 practice a light thing in Christians, let the prudent judge.
 Moreover, what a higher degree of the breach of Gods Or-
 der in Nature, is it fit for Man to wear the very hair of Women,
 Womans natural covering, Womans glory, the very natural
 badge and sign of Womans subjection to Man? Is not this a
 sin of a high nature, in changing the natural use into that
 which is against Nature? And what is it that defileth Man
 but sin? By it therefore persons are unclean, so unfit to teach
 or partake of the holy thing of the Lord in his Church; see-
 ing then that it was not lawful for Gods People of old to
 suffer their locks to grow long, much more unlawful to wear
 the long hair of Women, Womans garment, or Womans na-
 tural covering; for all that do so, were abomination to the
 Lord: And that these were not admitted into the House or
 Temple of God of old for this sin, and like open pollutions in
 Nature, is evident; for we read Porters were set at the Gate
 of

1 Cor. 11.

5.

1 Cor. 11.

4.

1 Cor. 11.

7.

Deut. 22.

18.

2 Chron. 23.

19.

of the Lords House, that none that was unclean, or any thing might enter therein : And is it not so commanded under the Gospel? The Porter is commanded to watch, and saith Christ the Lord, *What I say unto one, I say unto all, Watch ; to see* Mark 13: that there enter not into the City, or Gospel Church, any thing that defileth or worketh abomination. Now then we have seen by the Word of the Lord, that they do work abomination ; to wit, even that Woman that weareth that which pertaineth to Man, to wit, short hair, &c. that Man which putteth on, or weareth Womans natural covering, namely long hair, even the long hair of Women, because that is Womans natural covering, as 'tis written, *If a woman have long hair, it is a glory to her*, (not to wear for ornament) but to teach her, although covered, she is the glory of Man her Husband ; so that that Man which weareth Womans natural covering, worketh abomination before the Lord ; therefore such are unclean, and were not fit to touch the holy things in the Church of God ; even so it is now, for the Lord who is holy, requireth holiness in the persons of his People, because they are the People of the Holy Ones ; therefore the Lord will be sanctified in all that draw near unto him in his service, so that 'tis written, *Be ye clean that bear the vessels of the Lord* : And hereupon the Lord gave strict Laws upon pain of death to his People, that none in his uncleanness should touch the holy things of the Church of God, forasmuch as that was not only a defiling of the things themselves, but of the Name of God also ; so that if the Priest took not away the precious from the vile ; they were not as Gods mouth, and broke Gods Law, and defiled the holy things, for which Gods indignation was poured out against them, *Ezek. 22. 26. 31.*

Now shall any perswade themselves, that that which is a shame to Mans Nature, and a sin against God, in such as wear long hair, or Womans long hair, doth it not defile the Man, seeing he breaketh Gods Order in Nature? If it had not been a sin, and such a sin as was not to be suffered in any true Church of God, the Apostle would neither have blam'd the Men in the Church of God for wearing long hair, nor have told them, That if any seem to be contentious, as to plead against his reproof he brought against Mens wearing of long hair, that they had no such custom, to wit, (as they were A-

pples,

Mark 13:

34

Revel. 21.

27.

1 Tim. 2.9.

Numb. 6.

18.

Levit. 22.

1, 2, 3.

1 Thes. 4.4.

Isai. 52.

11.

John 15. 3.

Levit. 22.

v. 15, 2.

32.

Jer. 15. 19.

1 Cor. 11.

16.

apostles, and had care of all the Churches) to suffer it, namely,
 That Men under the profession of Grace, should walk in the
 shame to Nature; a practice never suffer'd in any true Church
 of God, in any Age of the World till this; and therefore
 faith the Apostle, we have no such custom to suffer it, neither
 the Church of God, if they walked with God in keeping his
 Commandments; because God who is a God of Order, hath
 joyn'd Order unto Faith, so he kept by all his People, being
 the two most respected things in the Churches of God; and
 why? because *without faith, none can please God*; no more can
 the Works or Service done unto God, be accepted of the Lord,
 if not done according to his appointed Order: To give an in-
 stance herein, we read the Lord had given a plain Law concern-
 ing the carryi^g of the Ark, the *Levites* were appointed to carry
 it upon their shoulders, but they must not touch it; the Priest
 might only touch it: But this Order was not observ'd when
 they carried the Ark in a Cart with Oxen: A *Levite* drove
 the Cart; when the Oxen stumbled, the *Levite* put forth
 his hand, out of a good intent to stay the Ark from falling,
 for which he was struck dead: And hereupon King *David*
 with *Israel* lamented, saying, *The Lord our God made a breach*
upon us, for that we fought him not after the due order: And
 was not the breach of Gods Order, one of the ruines of the
 Primitive Church? so how like is this day to that time, as the
 Apostle *Jude* hath shewed the manner of the Apostacy how
 it began, even while the Apostles were living; to wit, first
 how few they were that contended for the Faith once given to
 the Saints; the Faith of Gods Elect; so that Men spake evil
 of the true Doctrine of Faith, as it was the Faith of Jesus; so
 Christ was deny'd in the works of Faith, and was in name by
 many only profess; as 'tis written concerning such, *But these*
speak evil of those things which they know not; to wit, the Do-
 ctrine of Faith, but what they know naturally as brut Beasts,
 in those things they corrupt themselves; so that they were
 under this, *Wo unto them, for they have gone in the way of Cain*;
 to wit, in Self-righteousness, expected to be accepted for the
 work done; and these saith *Jude*, ran greedily after the Er-
 rour of *Balaam* for their Rewards; so that worldly gain was
 their Religion, or the chief end why they profess Christ in
 name only; and that these perish'd in the gain-saying of *Cors*,
 because

because they despised Gods Order ; for what was God displeased with *Corah* and his Company, but because they disregarded to keep Gods Order in Service, which was the ruine of many of the Primitive Churches ; the godly that took warning by what was written for all Churches Learning, how that the Lord made a breach on us, said *David*, in killing *Ozza* for breaking Gods Order, although he did it with a good intent, as aforesaid ; therefore the faithful suffering Christians remembring, how ever after this, the Prophet *David* upon seeking the Lord, that he would assist him, that his steps might be ordered in his word, as 'tis written, *Look thou up on me, and be merciful unto me, as thou usest to do unto those that love thy Name : Order my Steps in thy word, and let not mine iniquity have dominion over me :* For because 'tis again written, *The steps of a good man, are ordered by the Lord, and he delighteth in his way :* So that he concludeth, *To him that ordereth his conversation aright, or that disposes his way, to wit, according to Gods word, will I shew the salvation of God.* So then where Gods Order is not kept, there is no promise of a Blessing ; and therefore the Apostle after he had reproved several things in the Church of God at *Corinth*, and had set them by his Counsel into a right order again, he commanded them saying, *Let all things be done decently and in order.* Now then how undecent a thing 'tis for a Woman to cut her hair, shorn or polled, or to wear her hair uncover'd, as 'tis written, *Judge in your selves, is it comely for a woman to pray unto God, to wit, (with her hair uncovered) it is all one as if she were shorn ; but if it be a shame for a woman to be shorn or shaven, let her be covered.* Again, to Man he saith, *Doth not even nature it self teach you, that if a man have long hair, it is a shame to him ?* Now then that which is shameful to a Man to do, is out of Gods Order ; for Man was created so perfect in Nature, that there was not any thing, inwardly nor outwardly, whereof he might be ashamed : So that if it be a shame for a Man to wear long hair, we are bound to believe Man was created with short hair, and not with long hair ; no not so long as in any fence it could be made to serve to perform the end in the sign. God in Creation gave Woman long hair, namely, for a sign to teach her she is the glory of Man her Husband ; if then the Fall did no way abrogate Gods Order in Nature, but when

Numb. 16.

v. 7. 23.

Psal. 119.

133.

Psal. 50.

23.

1 Cor. 14.

40.

1 Cor. 11

13.

1 Cor. 11.

14.

Man was restord, together with the Woman, God giving them Faith to believe in Christ their Redeemer in the Word of Promise, he joynd thereunto his Order, that they should keep in his Service, and that by vertue of Creation; as tis written, *Let the woman learn in silence, to wit, in the Church, with all subjection*: And again, *But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence*: The Apostles reason is, from Gods Order in Creation; For Adam was first form'd, then Eve: Adam was not deceived, but the woman being deceived, was in the transgression; notwithstanding, she shall be sav'd in child-bearing; that is, by believing in her Seed Christ, for her Redeemer that should be born of her, if they continued in that Faith (*That the Seed of the Woman should bruise the Serpents Head*) and Charity or Love, (in keeping the Commandments of God) to wit, his holy Order in holiness and sobriety, and that Women adorn themselves in modest Apparel, with shamefastness and sobriety; not with brodered Hair, or Gold, or Pearl, or costly Array; but, which becometh Women professing Godliness, with good Works.

By this we see, that Gods Order in Nature must be kept; else Men and Women do not walk as they have received Christ, as tis written, *For though I be absent in the flesh, yet I am with you in the spirit, joyning and beholding your order, and the steadfastness of your faith in Christ*. Thus to keep Gods Order, is a sure way to keep Faith steadfast; for as Faith without Works is dead, so is Faith without Order. Seeing then God hath joynd Order unto Faith, let no Man or Church put them asunder, because God hath joynd them together: But how do the Churches in this day put Faith and Order asunder? not here to speak of any thing but the Order of Nature. How is Order joynd unto Faith, so long as Men and Women break Gods Order; namely, in that Women cut their hair, shorn or polled, as Men ought to do; and Men do wear the long hair of Women on their head, to the shame of their Nature, dishonour to God, and reproach to the Christian Religion.

For hath not the Lord redeemed both Bodies and Souls of his People, and therefore will be glorified with both; and therefore the Person must first be accepted before his office

1 Cor. 6. 20

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ting or service can be, for so 'tis written, *The Lord had respect unto Abel, and to his Offering; but unto Cain and to his Offering he had not respect*. How then can the person of that Man be accepted of the Lord in his service, that presenteth his Person with Womans long hair on his head, Womans covering, Womans badge and sign of Womans subjection to Man or his Head, whenas 'tis written, *Every man praying or prophesying, having his head covered, to wit, with that which is Womans natural covering, he dishonoureth his head, to wit, Christ; for the head of the man is Christ*: How can that Man be so deceived in himself, as to believe he can be accepted in the service of God, whenas at that instance of time, in the Worship of God, he doth that act or thing which is a dishonour to Christ his head: But that Man that weareth on his head a Womans covering, as Womans long hair is Womans covering, dishonoureth Christ his head, therefore cannot be accepted of Christ in the worship of God; for what saith the Scripture, *For them that honour me, I will honour; and they that despise me, shall be lightly esteemed*.

Now is not Christ despised by Men that breaketh his Order in Nature? and is not this a horrible thing, when such Men as are Ministers of the Gospel, who represents Christs Person in Office in his Church; who are required before they may officiate in the Office of a Pastor, that they be blameless? Now is this to be blameless in the service of God, to come in the presence of God with the forbidden thing on his head, whenas all things that are forbidden Men are unclean to them, and maketh Man unclean? Now if Men are told, In vain do they worship God, teaching for Doctrines the Commandments of Men, surely in vain doth they worship God, that live in the breach of Gods Order in Nature.

From whence then cometh long hair to be worn by Men, seeing 'tis not of God? We have seen it sprang among the Heathens, as in *Egypt*, there *Israel* learnt it, as also to serve their Idols; but when they came out thence, they were cleansed from both, and ever after charged, as 'tis written, *No more to do after the manner of Egypt, wherein they dwelt, nor to do after the manner of Canaan, whither they were going, either in Worship or in Nature, contrary to the Table of Gods Law, which was added to the Covenant of Grace,*

Gen. 4. 5.

1 Cor. 11.

4.

Whenas the Heathen confessed to see their Kings dishonour was not to be suffered.

Exra 4.

14.

1 Sam. 2.

30.

1 Tim. 3.

2.

Mar. 15.

8, 9.

Levit. 18.

2, 3.

when

when they came out of Egypt, because of transgression, to make sin to appear to be sin, either in Worship, or in Nature, as these two Scriptures shew, *Levit. 18. 2, 3. Deut. 22. 4.*

So likewise we have seen that the Lords People being seventy years captive in old Babylon, learnt their ways; in wearing long hair therefore, they were corrupted, as well Priest as other, though not all, which when they came out, they were cleansed from, as all that came with them, to enquire the way to Sion, with their faces thitherward, saying,

Jer. 50. 5. Come let us joyn our selves to the Lord in a perpetual Covenant,
Heb. 13. 20. (to wit, of Faith in Christ) that shall not be forgotten; so were
Exra 6. 21. they, as 'tis written, And the Children of Israel which were
come again out of the Captivity, and all such as had separated
themselves unto them from the filthiness of the Heathen of the
Land, to seek the Lord God of Israel, did eat, to wit, of the
Passover: Then Israel was cleansed, and their Vessels sanctified
and made fit in holiness, for the Lords use in his service,
as 'tis written, Israel was holiness to the Lord; and they
Jer. 2. 2. were command so to be, as it is written not only to them then,
but to the Gospel Churches, now by the same word, Be ye
1 Pet. 1. holy, for I am holy; and therefore they must be separated, and
16. to touch no unclean thing (neither in Worship or in Nature)
and then saith the Lord, I will receive you, and be a Father un-
to you, and ye shall be my Sons and Daughters, saith the Lord
2 Cor. 6. Almighty. Having these Promises, saith the Apostle to the
16, 17, 18. Corinthians, whom he reproved for being degenerated, in
2 Cor. 11. that they did among other things, walk in the shame to Na-
2. ture, puts them in mind of their first state, when espoused to
Jer. 2. 2, 3, Christ, as Israel was of old, as it is written to Israel, I re-
Ezek. 16. member thee, the kindness of thy youth, the love of thy Espousal;
9. when thou wast after me in the wilderness, Israel was holiness
Exod. 19. to the Lord; a holy Nation, a holy Seed, the blessed of the Lord,
5. and their buds with them: Even so by the same Gospel Co-
Isai. 65. 23. venant, the Corinthians and other Churches, were put in mind
1 Cor. 7. how they were espoused to their Husband Christ; so were
14. the Saints by calling a holy Nation, a holy Seed: and hereup-
1 Pet. 2. 9. on saith the Apostle to them, when they were defiled in any
1. Cor. 1. 2. thing, Let us cleanse our selves from all filthiness of flesh and spi-
2 Cor. 7. 1. rit, perfecting holiness in the fear of God. Seeing then Holi-
Psal. 93. 5. nefs becometh the Lords dwelling-place; for where but two

or three are gathered together in his Name, he dwelleth there; so 'tis clear that long hair, the shame to Nature, must not, as it had not its original from God; abide in the City or true Church of God, who dwelleth there; no more now than of old; but as wickedness, it must as by the Wings of a Stork by the censure of Gods word, be bore up between the Heaven and the Earth, in the face of the Congregation, and be sent from whence it took its original, into *Babylon* the Land of *Shinar*, into its own place: And as of old with which the spiritual *Babylonians* were spotted withal, so long hair was not the spots of the Lords People of old, no more now; but the spots of the Man of Sin, the badge of spiritual *Egypt* and *Babylon*; which is the next thing in order to prove.

We read in the Apostacy after the Apostles decease, how many Stars or Ministers of the Churches, together with many Churches, fell away from the heavenly Profession they once made of Christ, to an earthly, *Whose God was their belly, whose glory was their shame*; for they minded earthly things. Now among the many Stars, there was one who strove for preeminence; and God suffered it so to be, as a plague to the World, that refused his Son for their Saviour: unto whom was given a Key not of true saving Knowledge, but of strong Delusion; by which he opened a bottomless pit, out of which pit arose a great smoak as the smoak of a Furnace, so powerful were his Error and Heresie, which he managed according to fleshly Wisdom, which is said to come from beneath, so not of God from above; therefore it is earthly, sensual, and devilish: By reason hercof the Sun and Air, to wit, the Sunlight of the Gospel, was so darkened from the true light, as it shined according to the teachings of Christ and his Apostles; and also the Moral Law was corrupted from the true sense and meaning thereof, as it had been opened and explained by Christ and his Apostles, which may be likened to the Air, or lesser light in Nature, as the effects doth prove; for as touching true Faith, the Followers, the Worshipers of the Beast, were destitute of; so were they likened to cruel and unreasonable Creatures, a Generation of Vipers and Scorpions for cruelty, as the Apostle hath taught, *The Lord deliver me from unreasonable men, for all men have not faith*: Even so the light in Nature was so darkened, in that they had so

hermo-

Mat. 18.

20.

Zach. 5. 8.

9, 10, 11.

Deut. 32.

5.

Rev. 6. 13.

E. 1. 20.

Jer. 17. 13.

Phil. 3. 19.

3 John. v. 9.

Luke 11.

52.

Rev. 9. 1.

2 Thes. 2.

11.

Jam. 3. 15.

2 Thes. 3.

2.

Mat. 3. 7.

Rev. 9. 5.

hermaphroditized themselves into a monstrous shape; that they saw it's no shame to wear a womanish length of hair, the shame to Mans Nature, as it is written, *And their faces were as the faces of men, and they had hair as the hair of women*. By this we see how the old Egypt, and old Babylon, were Types in all manner of wickedness of the spiritual Egypt and Babylon; so that long hair had its original out of the bottomless pit, even from Hell it self; so that in a double respect, it was charged upon them to be abominable; first, as long hair in Women is a sign of their subjection to their Head or Husband, so long hair in the Subjects of Antichrist, proved them the Subjects of the Man of Sin. 2. As the Man of Sin, together with all his Members, make one Body; so the Member of the Beasts, as the Member of a Man, they were so deformed by, and in all disorder in Nature, as also in Worship, that they were like to Men-monsters, having faces as the faces of Men, and hair as the hair of Women; and that the Nation were over spread with this unnatural guise, until the time of King Henry the First of this Nation, as shall anon appear.

Moreover, the Lord never left himself without Witnesses in the world of times; namely, his sealed ones, who had the Seal of their Election, to wit, in departing from all iniquity, as it is written, *The foundation of God standeth sure*: Having this Seal, the Lord knoweth them that are his; *Let every one that nameth the name of Jesus, depart from iniquity*: These are the called, chosen, and faithful ones, which received the love of the Truth, who in that heavenly Book of the Revelation, are likened to a Woman a wonder to the World, having the Sun for her cloathing, the Moon for her footstool, and on her head a Crown of twelve Stars, while she by Faith and Holiness had put on Christ, as she had learned him of his Apostles, so was she advanced to heavenly Dignity; her Conversation being in Heaven, so loved she no more this World, of whom herself is not, therefore the World hateth her and persecuteth her, and why, as it is written, *The Dragon was wroth with the Woman, and went to make war with the remnant of her seed which kept the Commandments, and have the Testimony of Jesus*. And again, *Here is the patience of the Saints; here are they that keep the Commandments of God, and the faith of Jesus*: These are they which were not defiled with Women, for

for they are Virgins, abiding faithful from the day, even as when they joynd themselves to the Lord, by entering into Covenant with the Lord Jesus; then were they said to be a chaste Virgin, espoused to Christ their Husband; and therefore 'tis said of them again, They are Virgins; these are they that follow the Lamb whithersoever he goeth; and in their mouth was found no guile; for they were without fault before the Throne of God; to wit, in the true Church of God, in the Kingdom of Christs Mediatorship, where the Lord Jesus, King of Saints, sitteth on his Throne, their King and Priest, to order it, and to establish it with Judgment and Justice, from henceforth and for evermore: And thus we see where Order is joynd unto Faith, here are they that keep the Commandments of God, and have the Faith of Jesus.

These things duly weighed, we may clearly see how that the suffering Christians in all Ages, since the Ascension of Christ for the space of these sixteen hundred years, who are spoken of in that Book of Revelation, are justified by the Spirit of God, to be without fault before the Throne of God; so that if they had been guilty, either of error in Faith, or the breach of Gods Order in Worship, or in Nature, they would not have been proclaimed Just; for the Spirit of God, the faithful and true Witness that cannot lye, is not Yea and Nay, but Yea and Amen: For when the Church or Churches of God joynd Order unto Faith, then they have this praise, I joy and rejoyce to behold your Order and steadfastness of your Faith in Christ; but when Order is broken, we see the Church at Corinth and others, was reprov'd; therefore the suffering Christians were not taxed with the breach of any one of the Commandments of God, but are commended, Well done good and faithful Servants, as aforesaid: Here are they that keep the Commandment of God, and have the Faith of Jesus: Thus Order was by them joynd unto Faith; for no believe is the work of Faith; and to keep the Commandments of God is the labour of love, keeping Gods holy Order in Grace and Nature. Another Seal of our Election, as the Apostle hath taught, saying, Making mention of you in our prayer, remembering without ceasing your work of Faith and labour of love and patience, I hope in our Lord Jesus Christ, in the sight of God our Father, keeping Brethren beloved, your children

Jer. 2. 2.
2 Cor. 11.
1. 2.
Rev. 14.
4. 5.

Rev. 15. 3.
Zac. 6. 13.
Isa. 9. 7.

Rev. 14. 5.

2 Cor. 1.
18.

Col. 2. 5.

1 Cor. 11.

Rev. 14.
12.

Mar. 25.
23.

1 Ehes. 1.
3.

1 Cor. 11.
v. 4.

21. 1. 1.

1. 1. 1.

of God. By all which we see, that not so much as the Order of God in this one point in Nature, was broken by the suffering Christians for these sixteen hundred years past; no not in Mens wearing of long hair, the shame to Mans Nature: And for further confirmation hereof, we have the Testimony of Men who have, as is judged, faithfully collected the Truth, in what they believed and maintained to their Deaths; but also have drawn the form of the suffering Christians, as they wear their hair, when they suffered death. Now then let the impartial eye see the form or effigies of the suffering Christians, in the Book of Martyrs, and elsewhere; and then judge whether they do believe when the Christians were living, any could have made their hair to serve for a covering of their eyes, by drawing it forward, much less the face and all: So that long hair is not the spots of the Lords People in the Ages past, but the spots of the Apostate Christians: as 'tis shewed before: Neither is it the spots of the Lords People, now if they keep themselves in their garments or covering on their head unspotted from the flesh; then could it not of them be said, that they have *faces of men, and hair as the hair of women*; that is, so long hair, that by drawing it forward, it could be made to serve to perform the end in the sign, for which God in Creation, and so in Nature, gave Woman long hair for; namely, for a covering to cover the eyes, as aforesaid: So then we see as long hair is a sign in Nature of Womans subjection to Man, which the Apostate Christians were not only polluted withal, but also from the end in the sign, as by a borrowed speech, they were charged to be the subject of the Man of Sin, *Apolton* their head, *having faces of men, and hair as the hair of women*.

And will not the Christian Churches in this day consider these things, that long hair in Men is a sign of subjection to the Man of Sin; and therefore is so insufferable a thing to be worn by Men in the Churches of God? And where doth the fault chiefly lie, that this disorder is suffered, that Christ is therein dishonoured in the Churches in this day, even at the Ministers door, because they shun to declare all the Council of God, to warn the People concerning this Sin: For to what end did the Lord give the Law to *Israel* when they came out of *Egypt*? and still 'tis written for our Learning and

Admo-

AR. 20.

29.

Rom. 15.

4.

1 Cor. 10.

41.

Admonition, on whom the ends of the World is come: That a Woman shall not wear that which pertaineth to Men; one thing especially is short hair; and neither shall a Man put on a Womans garment or natural covering, one thing in special is Womans long hair, Womans natural covering: And to what end did the Lord give that Law, when his People came out of *Babylon*, but to teach us as them, that Men should not *shave their heads, nor suffer their locks to grow long, but only poll their heads.* And is it not a perpetual Rule to warn Men, they shall not break Gods Order in this thing in Nature, and to take off all excuse that some have made, when told of wearing long hair, by the words of the Apostle? *Doth not even Nature it self teach you, if a man have long hair, 'tis a shame to him?* Yea, but say some, how long must Mans hair be, when Nature it self teacheth, *'tis a shame to Man to wear?* We see the Objection is answered by the Lord himself, *They shall only poll their heads,* and not suffer the locks to grow long. Now, as afore said, seeing Womans hair is called long when it will cover her eyes, because it will then perform the end in the sign God gave Woman long hair for, to teach her subjection to Man her Husband, the covering of her eyes; therefore for Man to wear that length of hair that will perform the Female sign, to wit, that will cover the eyes, is against Mans Nature to wear, being the sign of the Wifes subjection to Man her head. And thus even Nature it self teacheth, it is a shame for Man to have long hair; so then the word *shorn* or *polled*, is to cut out the womanish length of hair, a covering to her eyes, and then it will not bear the name Long hair. And thus all the suffering Christians, both Ministers and other, by their practice understood the word *Poll* or *Shorn*, to cut their hair short, that it could not be made by drawing it forward to cover their eyes, is evident: If this be not the true sense and meaning of the words, let the courteous minded speak and prove by Scripture, what other Rule there is then according to the word *polled* or *shorn*, for Men to cut their hair by, and so to wear it.

If then the sin lieth at the Ministers door, because they do not teach the People their Duty in this thing, as the Minister in the Ages past did, by example of the Prophets and Apostles: What then is the reason they do not teach against

Deut. 22.

4.

Ezek. 44.

20.

1 Cor. 11.

14.

Mens wearing of long hair, or the wearing the long hair of Women, because they themselves are chief Trespassers in this evil thing; for if they should teach against it, they should openly condemn themselves, although their Consciences beareth witness in them that they do evil, unless the Conscience be so fear'd, as were some of the Jews, who taught others the Duty of the Moral Law, and had not taught themselves; therefore the Apostle reproveth those Teachers by the very Heathen, as 'tis written, *For when the Gentiles which have not the Law, do by nature the things contained in the Law; these having not the Law, are a Law unto themselves, which shew the works of the Law written in their hearts, their Conscience also bearing witness, and their thoughts the mean while accusing or excusing one another: Behold thou art called a Jew, or behold thou art called a Christian, and retest in the Law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the Law, and art confident that thou thy self art a guide to the blind, a light of them that are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and truth in the Law: Thou therefore which teachest another, teachest thou not thy self? Thou that preachest a man shall not steal, dost thou steal? Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God.*

Now then whatsoever Man or Woman doth against Nature, is a breach of the Moral Law; but for a Man to wear his own locks long, is against Mans Nature, therefore a breach of the tenth Commandment, which saith, *Thou shalt not covet, to wit, the forbidden thing;* but Womans long hair is Womans covering, therefore is forbidden Man to wear; therefore for a Man to covet that God hath forbidden Man, is sin, as 'tis written, *A man shall not put on a womans garment, or natural covering.* Now hear what the Apostle James saith, *Whoever shall keep the whole Law, and yet offend in one point, he is guilty of all.* What need had every Christian, especially every Gospel-Minister, to see that they walk circumspectly, because they must not teach the People in words only, but in purity in all their actions, as 'tis written, *Be thou an example to the believers, in word, in conversation, in charity, or love, in spirit, in faith, in purity; for as dead flies cause the ointment of the Apothecary to send forth a stinking savour; so doth a little*

folly.

Rom. 2. 14,
15, 16, 17,
18, 21.

Rom. 2. 29.
Rev. 2. 9.
Rom. 2. 17,
18, 19, 20,
21.

Jam. 2.
1 Cor. 11.
14.

1 Cor. 11.
13.

Deut. 22.
4.

Jam. 2. 10.

1 Tim. 4.
12.

Ecl. 10. 1.

folly him that is in reputation for wisdom and honour. For are *Tis. 1. 9.*
 not Men by the Churches of God chosen into Office, because
 they excell others in the Word of God; and when they Rule
 well, they are worthy of double honour, not only to be e-
 steem'd of for the Works sake, but care to be taken to main- *1 Tim. 3.*
 tain them: But when they give an evil example to the Peo- *17.*
 ple, in wearing on their heads the forbidden thing, the long
 hair of Women, Womans natural covering, with which,
 saith the Apostle, indeed *a man ought not to cover his head;* be-
 cause 'tis Womans glory, but Mans-shame, they dishonour
 God, so it is folly and shame to them, because Man is the I-
 mage and glory of God, but the Woman is the glory of the
 Man; long hair being Womans glory for a sign thereof, is
 therefore a shame to Mans nature to wear, and more especially
 a shame to the Ministers of the Gospel, that should (as 'tis
 written) approve themselves among other things, to be the
 Ministers of Christ by pureness; for are they not in the trial *2 Cor. 6. 6*
 of them when to be judged fit for the Ministry, to be blame-
 less? Surely Men cannot be blameless, when they do that *1 Tim. 3. 2.*
 thing that is by the Doctrine of the New Testament, a shame
 to Mans Nature: yea, how do such Men abstain from all ap-
 pearance of evil, that are charged to walk in the shame to
 Nature? For surely had not long hair worn by Men been a *1 Thes. 5.*
 sin, the Apostle would not have blamed the Church of God *22.*
 for suffering such an evil practice among them: Yea' how can
 such Minister that give the People so evil example, in wearing
 the long hair of Women on their heads, be accounted wor- *2 Tim. 3.*
 thy of any honour or esteem from the People, because of *17.*
 their evil practice herein? Or how are such Ministers worthy
 of the honour, as to have care taken for them, in providing
 maintenance to keep them and their Families? whenas in
 this thing in wearing long hair, it may be justly complained
 of them as of old, *The leader of the people cause them to err, and*
they that are led by them, are destroyed. And again, *Thy Pro-* *Isai. 9. 16.*
phets or Teachers have seen vain and foolish things; for thee *Lam. 2. 14.*
they have not discovered their Iniquity, to turn away thy Capti-
vity, but have seen for their false Burdens and causes of Banish-
ments. For these things, Judgment must begin at the House: *1 Pet. 4.*
 of God, if sins be suffered there; therefore it was and still is *17.*
 commanded all the Lords Ministers to cry aloud, *Spare not, see* *Isai. 58. 1.*
the

the Trumpet to thy mouth, shew the Lords people their sin and transgression. But when the Watch-men do not discharge their Duty herein, then the Lord discovered what a wretched condition they were in, whenas they thought themselves in a good condition, pampering their Bodies, as 'tis written, Come ye, say they, I will fetch wine, and we will fill our selves with strong drink; and so morrow shall be as this day, and much more abundant.

*Isai. 56.
10, 11, 12.*

But let us hear the Lords Messagel sent to these Belly-Gods, *Whose God is their belly, whose glory is their shame, because they seek or love earthly things, more than the Souls good of their Flocks, as 'tis written, His watch-men are all blind, they are all ignorant; they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough; they are shepherds that cannot understand, they look to their own way, every one for his gain from his quarter.*

*Isai. 56.
10, 11.*

Now if this look too like the day we are fallen into, then that we may not judge amiss *Every tree is known by its fruit*; but surely that is not good fruit which is a shame to Mans nature to bring forth or bear, but the long hair of Women is a shame to Mans nature, therefore not good fruit for the Trees of Righteousness to bear: what then is another the cause the Minister do not reprove this sin that is an open shame? Is it, because the Rich in the Congregation are generally most guilty; and they are not willing to displease them, lest they lose their gain from their quarterly payments they receive from them; and it is because they should lessen their Congregation: for 'tis to be feared many glory more in their number, than in taking care to see their Flock walk as becometh the Gospel, as the Apostle hath said, *He that glorieth, let him glory in the Lord*; to know as he is holy, so his People: The Flock of Holiness are commanded to be holy in all manner of Conversation; so ought every true Pastor to be diligent to know the state of his or rather Christs Flock: For to what end are Men chosen to be Ministers, but as eyes to see good things for the Peoples Souls, as they are to provide food and cloathing for their Bodies and their Families. See what the Lord saith of old, *If the people of the Land take a man of their Coast, and set him for their watch-man; if the watch-man see the Sword come, and blow*

Mat. 3.

Isai. 61. 3.

Jam. 2. 2.

3. 4.

Isai. 56.

11.

1 Cor. 1.

31.

Prov. 27.

23.

Ezek. 33.

2. 4.

blow not the Trumpet, and the people be not warned; if the Sword come and take away any person from among them, he is taken away in his iniquity; but his blood will I require at the watchmans hands. To this it seemeth the Apostle may have reference, with respect to his charge he had over all the Churches as Apostolical Watch man: Whereas this care and duty is branched forth to particular Pastors or Watch-men in their particular charge; not as Apostles, but Watch-men over the particular Flock they are set Overseers to; as the Elders of Ephesus had particular charge to that Church only; to whom he adviseth, as they had taken charge of them, they should take the Apostle for their example, who had a care of all the Churches; so that this was his comfort, as 'tis written in his words, *To the Elders of the Church of God at Ephesus; I take you to record this day, that I am pure from the blood of all men: His reason is; For I have not shunned to declare unto you all the Counsel of God; take heed therefore to yourselves, to wit, that you fulfil your Ministers, as others are commanded, that you have received in the Lord, that you fulfil it faithfully, in declaring the whole Counsel of God; so that ye likewise may be free from the blood of all men: you have taken care and charge to feed, to reprove, to rebuke in fear that every one do their work and duty, and that order be kept unto faith; so that all things be done decently and in order.*

If then it is every true Ministers duty to declare as there is time and opportunity, in season and out of season, the whole Counsel of God; a part of which is to reprove that sinful shame of Mens wearing of long hair; yea, also the long hair of Women, because it is sin; for what one sin lived in, doth serveth not death, temporal and eternal? So then if the Minister do not declare the whole Counsel of God, according to his written Word, and the People live in sin; If any are taken away in his sin, his Blood God will require at the Watchmans hand: By this we see why Christ said to Peter so often, *Lovest thou me? feed my sheep, feed my sheep, feed my sheep:* this is the Pastors duty and love to Christ; the neglect is both a hating of Christ, and the Souls he hath taken charge of, as 'tis written, *Be thou diligent to know the state of thy flock, and look well to thy herds: Thou shalt not hate thy Brother in thine house, thou shalt in any wise rebuke thy Neighbor,*

A. 20.

16, 17.

v. 18.

Col. 4. 17.

1 Tim. 4.

2.

Col. 2. 5.

1 Cor. 14.

40.

Ezek. 34.

6.

John 20.

Prov. 27. 16.

23.

bour,

Lev. 19. 17. Mat. 18. 19. *bear, and not suffer sin upon him, lest thou bear sin for him: And not only concerning a Brother is this care to be taken, but if the whole Church do sin in doing any thing against any of the Commandments of the Lord, concerning things which should not be done, and are guilty, the whole Church must repent thereof unto the Lord; and to that end are the Faithful to plead with their Mother, as the few Names in Sardis did, having the Faithful in Israel for their example.*

Now consider, whether the sinful shame to Mans Nature, to wit, Men in wearing long hair, yea, the long hair of Women; and Women wearing their hair shorn or polled, be not an abomination to the Lord, whereas God created Man polled or shorn, in respect of his hair, and commanded him so to keep and wear it: And Woman was created with long hair, and is charged she shall not cut or wear her hair like to Man: But on the clean contrary, Men wear Womans long hair, and Women wear short hair; and this is suffered in almost every Congregation that say they are the Churches of God. Now what is this but such a sin, yea, of a high nature, reckoned among the most grievous sins, but because 'tis such a sin wherein Men and Women have changed the natural use, into that which is against Nature? A sin of that nature, never heard of to be suffered in any true Church of God; and that this sin is so generally spread, that it is as a Leprosie, which if not speedily reformed and removed out of the Church, the Lord will now as of old, Abhor the excellency of Jacob, and hate his Palaces for the wickedness of their inventions; as it is written, I will cast them out of my house, I will love them no more. And to them that mourn in the Churches, to see these as like abominations, and have used means to have it redressed, and it is not reformed, they are commanded to come out from among them, and touch not the unclean thing, and the Lord will receive them, and be a Father to them, and they shall be his Sons and Daughters: These shall find more comfort with a dinner of herbs, where love is to God and their Neighbour, than a stalled Oxe and hatred therewith; for of such 'tis written, Then they that feared the Lord, spake often one to another, and a Book of remembrance was written for them that thought on his name: For where if but two or three are gathered together in his Name, he will be in the midst of them to bless them; that

Amos 6. 9.

Ezek. 9. 4.

2 Cor. 6. 16, 17.

Prov. 15. 17.

Mal. 9. 3.

Mat. 18. 19.

that whosoever toucheth them, toucheth the Apple of his Eye: To all other the Lord saith; *What hast thou to do to take my Word into thy mouth, that hatest to be reformed.* So then it is the few Names that walk with Christ in white, for they are worthy that obey the voice of the Lord; as 'tis written, *Thou shalt not follow a multitude to do evil*; and with David, do hate the Congregation of evil doers, and will not sit with the wicked; for though hand joyn in hand, the wicked shall not be unpunished.

Exod. 20.

2.

Psal. 50.

16.

Rev. 3. 4.

Exod. 23.

2.

Psal. 26. 5.

By all which it appeareth, that as in the Apostacy after the Apostles decease, the sin was chiefly in the Stars or Ministers, that fell from their heavenly profession to an earthly, whereby all disorder was countenanced; so that the godly which departed from the evil, make themselves a prey; yet the trial of their Faith was more precious than gold: for we have seen how the suffering Christians were as Lights in the World; who rather shined more and more unto the perfect day; when other that wandred after the Beast, were in the Kingdom of Darknes, holden with the cords of their own sin; so that the Sun and Air was darkened in them, that they saw it no shame, as in the Apostacy in this day no Men see it no shame for to have faces as the faces of men, and hair as the hair of women: However it pleased God, by means of the godly aforementioned, to wit, the suffering Christians, whose paths shineth as aforesaid, more and more unto the perfect day; that when the Nations were overspread in Mens wearing long hair, the shame to Nature, Theophilus the Emperour, as Writers say, enacted a Law that all Men should cut their hair short; and that no Roman should suffer it to grow below his neck: The like did King Henry the First of this Nation, who commanded that Men should cut their hair short in this Nation; and no doubt the King himself gave his Subjects a good example, together with the Chief Magistrates, and likewise the Teachers of the People in that day: so that there was a general Reformation in Mens cutting and wearing their hair polled or shorn, according to the Command of the King of Kings, as afore-shewed; and this Reformation continued in this Nation for near five hundred years, until the latter end of the Reign of King James the First; so that some yet alive can remember, if a Malefactor was brought

Rev. 12. 1.

Prov. 4.

18.

Dan. 12. 3.

Phil. 2. 15.

Prov. 5.

22.

See Mr.

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locks, p. 1. 1.

Mr. Speed

History of

Great Bri-

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4. numb.

54. p. 44.

2.

Azek. 44.

20.

1 Cor. 11.

6. 14.

before a Judge at Assize, or Justices at Sessions, if he had long hair, they commanded it to be cut off; so careful were all Magistrates and Fathers, and Masters in Families, to see both old and young Men, even to the Children, that they had their hair cut short: So likewise all the Reformed Ministers and Churches were so careful, that they would not admit a Member to be joyned to them, if his hair was not according to Gods Order, polled or short: So that if the Churches look not to see the Moral Law kept, as well as the Law of Faith

Jam. 2. 14. rightly believed, the Apostle James tells us, *What doth it profit, my brethren, though a man say he hath faith, and have not works; can his faith save him.* Now to respect persons in the way of Faith is a breach of the Moral Law; how much more for a Man to do that act that is not only a shame to Mans Nature, but a great dishonour to the Lord our Creator, afore shewed,

R. v. 2. 2, 3. in Mens wearing long hair? Moreover, how many Commendations had the Church of God at *Ephesus*? and yet wanting the root Faith that worketh by Love; for which the Lord threatened to remove her Candlestick, except she repented and did her first Work. Now as Faith is to Believe, so Love is to Obey; and hereupon Christ hath taught, *If a man love me, he will keep my words; but he that loveth me not, keepeth not my sayings.* This was the great sin in the Church of the *Ephesians*, the keeping of the Commands of Christ was neglected; so was she charged to have forsaken her first Love, the Love of her Espousal, in the day they by Covenant were Espoused or Married to Christ their head; the Agreement was, as it is written of old, *Thou hast avouched the Lord to be thy God, and to walk in his way, and to keep his Statutes and Commandments, and to hearken unto his voice; and the Lord hath avouched thee this day to be his peculiar People, as he hath promised thee; and that thou shouldst keep all his Commandments.*

Jer. 50. 5. The breach of this Covenant made in Christ, was the reason the Church of *Ephesus* Candlestick was threatened to be removed, as it is written to *Israel*, to wit, *Judah* of old, *Their root shall be rottenness, and their blossom shall go up as the dust, because they have cast away the Law of the Lord, and despised the Word of the holy one of Israel.*

Isai. 5. 24. Now then if as the Apostle hath taught, *Whoever shall keep the whole Law, and yet offend in one point, he is guilty of all.*

And

And is not one point of the Law of God, that Men shall not suffer their locks to grow long? Hear what the Scripture saith, when Gods People of old were told of their evil doings, and would not hear, then they that were yesterday Gods People, are said to be risen as an Enemy, when they refused to obey him: Now what saith Christ the Lord to such, *Bring those mine enemies that would not that I should reign over them, and slay them before me; yea, the Kingdom shall be taken from them, and given to a people bringing forth the fruit thereof: for ye are my friends, if ye do whatsoever I command you.* Mica 1.8.
Luke 19.
7. 14.
Matth. 21.
43.
John 15.
14.

Now then what was the vain boasting of the Jews, in their self keeping the Commands of God? as it is written, *Ephraim said, I am become rich, I have found me out substance; for in all my labours, they shall find no iniquity in me: when at that time they were charged to be without the true God, without teaching Priest, and without Law; even so the Church of the Leodiceans boasted, I am rich and increased with goods, and have need of nothing: At which time he was wretched, miserable, poor, blind, and naked, when she had only the outward gifts left, as, Preaching and Praying, which God giveth to very Hypocrites: But love to God in keeping his Commandments, was not by her regarded. Hear what the Apostle saith to such a Church-state: Though I speak with the tongue of Men and Angels, and have not love, I am become a sounding brass and tinkling symbol: though I have the gift of prophecy and of understanding, all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, I am nothing; and though I give all my goods to feed the poor, and my body to be burned, and have not love, it profiteth me nothing. So then it is not every one that saith Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father that is in Heaven.* Hos. 12.8.
2 Chron.
15. 3.
Rev. 3. 17.
Zac. 11. 5.
Prov. 13.
7.
1 Cor. 13.
1, 2, 3.
Mat. 7. 21.

Now I'll appeal to the Conscience of the Ministers in this day, whether it be not the Will of God, that Men shall wear their hair polled or shorn; and whether it be not against the Will of God, that Men should wear either their own locks long, or the locks of Women: Now this having been proved so great a sin, what have the Faithful to do, that mourn to see this abomination so overspread in the Churches of God.

to call upon their Ministers to justify the practise of Mens wearing the long hair of Women in Periwigs, as to bear their Testimony by preaching against it; and that all that will not be reformed, to deal with them according to Gods holy Order, as it is written, *If thy brother sin, tell him of his fault; if he hear thee, thou hast gained thy brother; if he refuse, to take one or two and admonish him; if he hear not them, to tell it to the Church, that so the Church may admonish him: if he refuse to hear the Church, to cast him out; forasmuch as none have right to the Tree of Life, but those that keep the Commandments of God: See and read the Scriptures in the Margin. But if the Minister with the greatest part, do stand to justify this or any other evil practise, then the sealed ones marked of God, to be saved from the destruction when the multitude will persist in evil; must plead with their Mother, plead that she no longer remaineth the Wife of Christ than she is obedient to all his Commands, though they are cast out; as it is written, *Your brethren that hated you, that cast you out for my names sake; then those that feared the Lord, speak often one to another, and the Lord hearkned and heard it, and a book of remembrance was written before him, for them that feared the Lord and thought upon his Name; and they shall be mine, ye they shall walk with me in white, for they are worthy.**

Mat. 18.

13, 16, 17.

Gal. 6. 1, 2.

1 Jams. 5.

16.

Lev. 19.

17.

Rev. 22.

14.

Ezek. 9. 4.

Hos. 2. 1, 2.

Isai. 66. 5.

John 9. 34.

Mal. 3. 16.

Rev. 2. 4.

Dan. 4. 19.

Again, one might be astonished with Daniel for an hour, to consider that ever Christians, after sixteen hundred years practise of all the suffering Christians, and five hundred years of that time of this whole Nations, wearing their hair according to the Word of the Lord, polled or shorn, as the ancient Effigies of the Nobility and Gentry and others do shew, that ever Men should be so bereaved of the fence of Nature, to be drawn in by the policy of Satan to wear long hair, ye and the Ministers of the Gospel also, when if the eye is evil, the whole body is full of darkness.

We read in a Book published in the Year 1628. intituled, *The Unlovelliness of Love-locks*; in the fifth page it is said that a late Learned Historian informeth us, that the manner of the Virginians was to wear a long lock on the left side their heads, in imitation of their Devil God, whom they called *Oseous*; whence it was that a Virginian coming into England, blamed English men for not wearing a long lock as they did,

By Mr.

Pinn Esq;

Mr. Purchas Pilgr.

1. 8. c. 6.

sect. 3.

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affirming our God was not the true God, because he had no Love-lock as their God hath.

By this we see how the very Heathen believe they ought to be imitators of their God, although it were the Devil; and therefore when *Israel* of old did not walk after the Name, Manner, or Law of the Living God, the Prophet reproved them in these words: *All people will walk in the name of their God, and we will walk in the name of the Lord our God for ever and ever.* And is not this a shame to Christians, that ever the Words of a Heathen Idolatrous *Virginian*, should dart the minds of some English-men, that about the beginning of the Reign of King *Charles the First*, a long lock on the left side Mens heads, began to be a great fashion; and not among ordinary Men, but the chief in the Nation in that day, as the effigies of some do yet shew; so that hence it was that the forementioned Historian saith in expresse terms, That our minister and unlovely love-locks had their original, birth, and pedigree, from the Heathenish Idolatrous *Virginians*, who took their pattern from their Devil-God *Ochlos*, who usually appeared to them in the shape of a Man with a long black lock on the left side his head, hanging down to the ground.

Mica 4.5.

Now what saith the Scripture to the People of God? *Be ye followers of God as dear Children; be ye followers together of me, and mark them which walk so, as ye have us for an example.* Now then if we will be followers of God as his Children, we must hearken to our heavenly Fathers Counsel, who hath given his mind (to inform the Churches) to his Apostles; and they teach us it is the mind of God, that Men shall not wear long hair; and therefore reproved such as did wear long hair. So then for Men to wear long hair, or the long hair of Women, is against the Will and mind of God; and hath been so reproved. Therefore if Men wear long hair, they be followers of the evil One, who taught the *Pharisees* to wear long hair; first a long lock on the left side their head, as a sign of subjection to him; and also taught the *Egyptians* and *Babylonians* of old, and also the spiritual *Babylonians* and *Egyptians*; and no doubt but the *Pharisees* and so forth when the Son of man came to live in the form of man, was clothed in the form of a man in respect of his hair, which all holy Men in all ages followed; so they supposed them to be like *Christ*.

Mr. Purchas Pilgr. 1.3.c.6. sect. 3.

Eph. 5.1. Phil. 2.7.

1 Cor. 11. 14.

Gen. 19.4. Heb. 13.2.

thens; and therefore as they hated *But*, whole righteous Soul they vexed with their evil Conversation, they hated all that went as he did; like the Men of late years, since long hair has been so much worn in this Nation, about fifty years ago, the Christians that walked by the Rule of Gods Word, and wore their hair agreeable thereto, were by the rude Rabble mocked and called Roundheads, and hunted after by pursuivants; so that on a Lords Day, where they saw Men with short hair go into a House, then they like the *Sodomites*, old and young from every quarter compassed the House to take them and abuse them; some they imprisoned, some were banished, and some afore in Queen *Elizabeths* days they

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Mr. Green-
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Luke 8.

Mat. 4. 17.

Isai. 49. 15.

Rom. 6. 16.

John 8. 44.

hanged; namely Mr. *Henry Borrow*, Mr. *Greenwood*, Mr. *Penry*; so that he that departed from this evil, long hair, of later years, for this cause made themselves a prey. But as the Seed of Gods Word is sown on many places, some received it, as by the way side; these understood it not, for the Fowls or evil ones steal it from them: Others receive it on stoney hearts, these wanting love to the truth, these in time of persecution fall away; Others receive the Word as among thorns, to wit, the cares, pleasures, and love of the World choked it, so, it withered away. All these began to be offended at the Word that commanded them to wear short hair, seeing he that departed from the evil wearing of long hair, made himself a prey; so that many of the Professors began by little and little to let their hair grow; till at last they could wear long hair as well as any. Now what faith the Scripture to them?

Prov. 20.

His servants ye are, whom ye obey. And did not Christ tell the Jews, *Ye are of your fathers the Devils, whose work ye do.* And hath it not been proved it is the Work of the evil One, to draw Men from Gods Word to obey his Word, from being an imitator of God, to be an imitator of him; so that the long hair in Men, which was learned from him, became so, so burdensome, so chargeable to keep in clean and many for colour pleased them not, and some Mens hair curled not to their minds; so that the bread of deceit which seemed for a while sweet, but afterwards their mouths were filled with gravel; so that there was no content with Mens own long hair. And in this difference and variation of mind, is Satan opportunity to stir up temptations, to provoke to a further degree

degree of sinning in this thing; so that whether, as *Eve*, the Women did perswade their Husbands, that the onely way was for them to shave off all their hair, and might say, *Ezek. 44. What although you are forbidden of God you shall not shave your heads, yet the Doctors say it is good for your health.* And thus as *Adam* was perswaded to take the forbidden thing, so were Men perswaded to meddle with the forbidden thing, notwithstanding as plain a precept is given that Men shall not suffer their locks to grow long, and that Men shall not put on Womans natural covering, as hath been afore proved, as vvas to *Adam* that he should not eat of the forbidden fruit; yet as the one vvas sin being forbidden, so vvas the other; as the one vvas forbidden Man, so is the other; as the one vvas taken in the breach of Gods Law, so is the other; and as the breach of the Law vvas sin in them, so it is now; and and as the vvages of sin vvas death to them, so it is now in Men that vwear Womans long hair, Womans natural covering; and likewise sin in Women that cut off their hair, their effeminate glory, and badge and sign of their subjection to Men their Husbands for Men to vwear; and the more to be lamented, vven the Leaders of the People, that should be Guides to poor Souls in the vvay of Righteousness, are the Leaders of others, in this act of Unrighteousness.

What good vwill the vain boasting of these Preachers do them in the last day? Let them hear vvhat the Great Judge vwill say to them, as it is vvritten, *When ye shall say, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name have done many wonderful works: I profess I never knew you, depart from me ye workers of iniquity, Job. 10. 27. for you are not my sheep, because my sheep hear my voice and follow me; neither have ye my seal, for every one that nameth the name of Jesus, having this seal, let them depart from iniquity.* 2 Tim. 2. 19.

What then are all gone out of the way in this particular, that are called Christians? for whatsoever difference are among Men in other matters, they almost all agree to suffer their own locks to grow long, or else to wear the long hair of Women. Now to be plain with all sorts of People, that bear the name Christians, without respect of Persons or manner of their Religion, being the matter here treated of is,

concerning the breach of GOD's Order in Nature only.

First, The *Roman* Religion who make cutting Mens hair short, to be a part of their Religious Order; so that as Writers say, Pope *Benedict* the Ninth enjoined all the *Polonians*, upon release of *Casimir* the First their King, who had entred into Religion, to cut their hair short above their ears, and not to suffer it to grow long; yet these People how generally do they wear the long locks of Women in Perriwigs, and so transgress the Law of God in Nature, and other written Laws of God, and also the Decree of the Pope; and yet they plead for Infallibility, and that their Church cannot Err; whereas in this particular they are but Hearers of the Word, and not Doers of the same; all such, saith the Apo-

Jam. 1. 22. *James*, their Religion is in vain.

Secondly, There are another People that press all People that hear them, to mind the Teachings of the Light within, because they say this Light is Christ, and this Light every Man hath: It is granted, that as Christ is the Eternal Word of God, by whom all things was created, is the Light that every Man and Woman hath, that is born into the World, and this Light is but natural, as the Scripture saith, *The first man is of the earth earthy*; so that that was not first that is spiritual, but that which is natural, and after which is spiritual; which spiritual Light all Men have not, for all Men have not Faith, neither have all Men the Spirit of Christ, as it is written, *They separate themselves, sensual, having not the Spirit*. Yet these Men who boast they have the Spirit of Christ, why then are they not led by it? for as many as are led by the Spirit of Christ, they are the Children of God; which Spirit teacheth Man he shall not suffer his locks to grow long; and also the Light or Law in Nature telleth them the same; for doth not even Nature it self teach you, that if a man have long hair, it is a shame to him? and yet these Men either suffer their locks to grow long, or else (the very Teachers among them) wear the long hair of Women in Perriwigs, as well as others among them; let these Men for shame no more boast of the Light within, seeing they know not the Teachings of the Light of Nature, unto whom it may be justly said (as Christ said to the Jews that rejected Christ the Light of Life without, and the writ-

Mr. Prim
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Tom. 1. p.
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Col. 1. 46.

John 1. 9.

1 Cor. 15.

46, 47.

Eph. 5. 14.

2 Tim. 3.

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Jude v. 19.

Rom. 8. 14.

2 Cor. 11.

14.

written Word of God that taught them that he was Christ, the Light of Life, *John 8. 24.* which if they believed not, they should die in their sins; the Light in them was Darkness; *John 8. 24.* how great then is that darkness in these Men that boast of the Light within, and have not the Light in Nature, to teach them it is a shame for a Man to wear long hair; much more a shame for them to wear the long hair of Women in Perriwigs; no nor yet the Women-Teachers among them have not so much Light to teach that Men should not unman themselves to become effeminate, in coveting their Glory, in wearing on their heads the long hair of Women, Womans natural covering; so that these have not yet the Light of Nature teaching in this thing, but have also rejected the Word of the Lord; What Wisdom is in them, as saith the Lord. *Math. 6. 23.* *Jer. 8. 9.*

Thirdly, To all other Christians who in Word do acknowledge the written Word of God to be the Rule to walk by, both in the matter of Faith and Worship, and also in things natural; yet in this particular they are but Hearers of the Word, and not Doers of the same, and so deceive themselves, in that they plead that upon some cases a Man may wear the long hair of Women in Perriwigs: Their plea is to this effect: You know in the late Persecution how the Ministers of the Gospel, and many other principal Men in the Congregations, have been sought for by the Informers, to be taken and carried to Prison, so that they did wear Perriwigs to disguise themselves; if it had not been for that, they would not have wore them.

Ans. We are taught by the Doctrine of the Gospel, that we may not do evil that good may come; for a good Tree bringeth nor forth corrupt Fruit, saith Christ; and seeing it hath pleased God to give us an unexpected deliverance, so that we may say as *Judah* did of old, when the Lord turned again the Captivity of *Sion*, we were like them that dream: The Lord hath done great things for us, in giving us a King according to his promise to be a Nursing Father; so that the Earth hath helped the Woman and opened her mouth in the Kings Declaration, and swallowed up the Floods of Penal Statutes, and whatsoever else the Dragon cast out of his mouth by his Instruments, to carry away the Woman, the Church of Christ, either to prison, or to banishment, or to death. *Rom. 3. 8.* *Luk. 6. 43.* *Psal. 126. 1, 2, 3.* *Isai. 49. 23.* *Rev. 12. 16, 16.*

Psal. 107. death, so cruel and inhumane are the Laws of this Nation a-
 29. gainst her, as in an Abstract of the Penal Laws lately publi-
 Rev. 8. 1. shed doth shew; but blessed be God who hath given so great
 48: 9-21. a Calm, after so great a Storm, to enjoy, as the Lord Jesus
 hath proclaimed in his Gospel, That the Tares (the Unbelie-
 vers) and the Wheat (the godly) shall live together in the field,
 Mat. 13. (which himself hath expounded to be the World) freely with-
 30. out molestation to enjoy all their Rights and Priviledges, not-
 withstanding the different Perswasions in matters of their
 Faith and Religion, as the Perizzites, Hittites, and others did
 Judg. 3. 3. in Canaan, when Israel had the Land in their possession; see-
 4. ing every one shall give an account for himself at the great day of
 Mat. 3. 28. Judgment; and therefore this general Rule is given to all
 Christians, Love the Brotherhood, fear God, honour the King,
 2 Cor. 5. with supplications, prayers, and intercessions, and giving of thanks
 10. be made for all men, for Kings and for all that are in authority;
 Eccl. 11. that we may lead a quiet and peaceable life, in all godliness and ho-
 14. nesty, for this is good and acceptable in the sight of God our Saviour.
 1 Pet. 2. So that seeing the cause of the Plea for wearing of Perriwigs
 17. is removed, what is the reason both the ministers and others
 1 Tim. 2. do wear Perriwigs, and also many of them that wore no Per-
 2. riwigs in the heat of Persecution, do wear the long hair of
 Women since.

For this another pretended Plea is made, You know that
 many of the Ministers are Aged, and others are tender and
 weak; so that they having wore Perriwigs so long, if they
 should leave them off, and wear their hair according to the
 Word of God, polled or shorn, it might endanger their health,
 if not their lives and all.

Ans. The most Wise God when he made Man, gave him
 Gen. 2. 17. the whole Plenty of the Earth for his Food and comfort; and
 27. God was pleased but to reserve one Tree; commanding him
 he should not eat of the Fruit thereof: yet Man was not satis-
 fied, but he must desire to eat of the Fruit forbidden him; what-
 soever he suffered by so doing. Even so the most Wise God
 hath given Man the whole plenty of the Earth, fit for Cloa-
 thing or Covering, to keep him warm; and hath forbidden
 him but one thing, he shall not wear to keep him warm, name-
 ly Womans long hair, or his own locks long; yet Man is so
 unsatisfied a Creature, that the one thing forbidden him, he
 cove-

veteth to wear, and will wear it, notwithstanding God hath commanded he shall not; so that the Teachers in Ipecial cannot be ignorant of it; let them beware they be not charged with the sin of Presumption, condemning themselves in the thing they allow, and so the saying of the Lord be not justly charged on them, *Can the Ethiopian change his skin, or the Leopard his spots? then may ye also do good, that are accustomed to do evil.* Deut. 22. 5. 1 Cor. 11. 7. Psal. 119. 13. Rom. 14. 22. So then there is no plea against Gods plain Law, to excuse the Breakers thereof; for if it might, then *Uzza* might have hoped God would have spared his life, when out of a good intent he put forth his hand to stay the Ark from falling: or King *Saul* might have hoped the Lord would not have rejected him from being King, when he in the breach of Gods Command, spared the fat Cattel of *Amaleck*, to offer in Sacrifices to the Lord; but he was told, *Hath the Lord so great delight in Burnt-Offerings, as in obeying the voice of the Lord:* Even 1 Chro. 23. 10. so let all Christians beware the Lord doth not reject them from being Kings and Priests unto God, out of the Kingdom of Christ, in disobeying the Command of the Lord; and also in training up their Children in that evil practice; whenas they are commanded to train them up in the Commands of God, seeing Revealed things belong to us and to our Children, so the promise of life in Christ is to us and to our Children; for as they are Olive-plants, born in the Lords Covenant, which is the Kingdom of God, so are they of the Kingdom of Grace; and therefore are we commanded to take them with us to the place of Gods Worship, so when they ask what meaneth by this Service or Ordinancè, we may teach them, bringing them up in the Admonition of the Lord, teaching them what God hath done for them, and what he requireth (as they grow in years) of them; that so in time they may come forth in the face of the Congregation, and confess, *I am the Lords, and 2. he is become my Salvation; he is my Fathers God, and I will exalt him:* But how is this Work advanced in Children, when they are taught to walk in the shame to Nature? the Female Children going with their hair shorn like Boys, and the Male Children with Girls hair on their heads. O what a kind of Christians are these, that have changed both in themselves and their Children, the natural use, into that which is against Nature!

Yet a word to the Female Sex only, who come into the Assembly

sembly with their hair the most part uncovered, short o' shorn, to the shame of their Natures, as afore-shew'd : as they may read, that that Woman that had her hair uncovered before the Lord, in the Assembly or Worship of God, were only such Women that their Husbands accused them for being dishonest, so were tried by the Law for Jealousie. Mr. Ains. in his Annotations on the words, *Uncover the Womans head*, noteth what the manner was, as the *Hebrews* write, that the Priest uncover'd the Womans hair, and untied the locks of her head to make her unseemly ; hence saith the Apostle, *Is it comely for a woman to pray unto God with her head, to wit, her hair, uncovered ?* and *1 Cor. 11. 13.* *Prov. 7. 10* Solomon said he saw a Woman with the Attire of an Harlot ; what can this be but the Womans laying out her hair for adorning ; which the Apostle saith is an act of shamefulness and immodesty. Now the place where this Attire of an Harlot is set forth, is on the forehead ; and this is proved by a borrowed speech the Prophet taketh from the practice of common Harlots, when he charged *Judah* with her imperious spiritual Whoredoms, as it is written, *She had a Whores forehead, as one not ashamed* : Now shall Christian Women do that act or thing that shall represent them immodest in the face of the Church ? no, since the Spouse of Christ when suffered many slanderous abuses at the hands of false Teachers in point of modesty, she comprehended by her complaint, all the abuses under the name of taking her vail from her ; so that the name Vail, saith Mr. Ainsworth, on *Song 5. 7.* hath its name in the original of spreading, as being spread over her head to cover her : such Vails were worn by Women, partly for ornament, as appeareth by *Isai. 3. 23.* partly for modesty, and in sign of subjection to Men, especially their Husbands, *1 Cor. 11. 6, 7, 10.* and a Husband is to the Wife a covering of the eyes, *Gen. 20. 16.* so the taking away of her Vail, seemeth to be a note of infamy, disloyalty, or dishonesty, imputed unto her, as of Idolatry, Heresie, Schism, and the like ; so she was spoiled of her good Name and Reputation, and accounted among the light and lewd Women ; for it appeareth by *Ezek. 23. 25, 26.* that they used to treat dishonest Women so. By all which it appeareth, it is a shame for any honest Woman to wear her hair uncovered ; nay it is commonly seen, that if a strange Man come at unawares where a modest Woman is but a combing her hair, away she steps aside to hide her self, or else casteth something over her head to cover her hair,

hair. Now shall Women not be ashamed to lay out their hair for adorning, and turning it up on their foreheads like a Squirrels tail, and cut their hair short, as shorn by their ears, and account that well-set hair, as the wanton Daughters of *Sion* did? for which the Lord threatned them; that instead of well-set hair, he would send them baldness; as came on them with a vengeance; a warning to the Daughters of *Sion*. Now therefore they should take example by the holy Women of old, who gave their brazen Looking-glasses they used to dress their Bodies in, to make a Laver, wherein by Faith they saw their sins washed away in the Blood of Christ, who hath saved us by the washing of Regeneration, and renewing of the Holy Ghost; so that with *Mary* they should delight themselves in chusing the better part. And,

Lastly, Will not Men and Women believe, that the most Wise God hath made all his Works so perfect in Wisdom, that they ought to be fully satisfied to let every thing remain in that holy order, the great Creator hath to admiration set them in, in respect of every part, use, and nature, God hath set every thing belonging to Man and Womans Body; so that hereupon the Prophet saith, *How fearfully and wonderfully am I made!* So that as long hair is given Woman for a sign in her according to her Sex, to teach her subjection to Man, how dare Man look to God-ward, when he hath changed Gods Order in Nature, to take Womans long hair and wear on his head? and not only so, but notwithstanding what God hath said, that Man cannot make one hair white or black, teaching Man thereby not to presume to change his hair; if God hath given him gray hairs, not to shave it off, and to cover his head with a contrary colour hair; seeing the Spirit of God saith, *The beauty of old men is the gray head, and the hoary head is a crown of glory, if it be found in the way of righteousness.* Now do not Men despise Gods Workmanship in nature? and is it not a sin in them to have their gray hairs, and wear on their head some womanish youthful colour'd hair? Again, the Lord hath taught his People his providential care he hath towards his People, from the very natural hairs of their head, as it is written, *Even the very hairs of your head are numbred:* Doth the Lord Jesus speak of Womans long hair in Perriwigs on Mens heads? no sure, Men were never so void of the Teaching of Nature in any Age of the World as this; the very Locusts were not so charged, as Men may be now.

now : their hair was but outside hair of Women, but not the Ministers of the Gospel, the faces of Men, but the hair of Women : how can these Men in Prayer to God, make any Petitions to God, as touching Gods providence, can from these words, *All the hairs of our head are numbered*, when at that time they have shaved off all their own natural hair, and have on their heads the stinking excrements of Women, without mocking of God, is must needs be a horrid sin in Man; that doth that which hinders the distates of the Spirit, that it cannot have free egresse, to draw Arguments through the whole Scripture, with *David*, it is written, *When I am old and gray-headed, forget not me*. For we know in Prayer when we go near to God in that Work, we know not what to pray for, as we ought, but as the Spirit helpeth our infirmities. What deeper sence of the promise of God is there from any Scripture to be gathered of God, keeping his People *as the apple of his eye* : than that *the hairs of our head are all numbered*. So that *David* in his great Afflictions, as he was a figure of Christ, in his Prayer to God saith, *They are more than the hairs of mens head*. This may teach us how we may not wear any hair but our own natural hair, as Gods Servants by the Spirit had occasion to speak of them, with respect to the number, as also the colour : So when King *Solomon* would promise a firm protection to any one, according to the Power of a King, *There shall not an hair of him fall to the ground* : So *David*, *As the Lord liveth, there shall not one hair of thy Soule fall to the Earth*. How can Men plead with God to remember his Promise from that Scripture, *That the Hairs of our head are all numbered*, when Man hath on his head a false hair ?

Again, Hath not God given to Men diversities of countenances with admiration, with comely proportion, so that one Man is the more easily known from another? Now if a Man should put on his face, to wit, a Minster, a Vizard, a false hair, as he hath on his head false hair, when he teacheth the People, what Man or Woman would endure to hear him? and is it not as much for a Man to wear a false countenance, as a false hair, both being abominable? Now ye that fear God, seriously consider these things, and remember what Christ hath said, *They which are highly esteemed among men, are abominable in the sight of God*.

now ; their hair was but as the hair of Women, but now the Ministers of the Gospel have faces of Men, but the very hair of Women ; how can these Men in Prayer to God draw any Petitions to God, as touching Gods providential care from these words, *All the hairs of our head are numbred* ; when at that time they have shaved off all their own natural hair, and have on their heads the stinking excrements of Women, without mocking of God : It must needs be a horrid sin in Man, that doth that which hindreth the dictates of the Spirit, that it cannot have free egress, to draw Arguments through the whole Scripture, with *David*, as it is written, *When I am old and gray-headed, forget me not* : For we know in Prayer when we go near to God in that Work, we know not what to pray for, as we ought, but as the Spirit helpeth our infirmities. What deeper sence of the promise of God is there from any Scripture to be gathered of God, keeping his People as the apple of his eye ; than that *the hairs of our head are all numbred*. So that *David* in his great Afflictions, as he was a figure of Christ, in his Prayer to God saith, *They are more than the hairs of mine head*. This may teach us how we may not wear any hair but our own natural hair, as Gods Servants by the Spirit had occasion to speak of them, with respect to the number, as also the colour : So when King *Solomon* would promise a firm protection to any one, according to the Power of a King, *There shall not an hair of him fall to the ground* : so *David*, *As the Lord liveth, there shall not one hair of thy Son fall to the Earth*. How can Men plead with God to remember his Promise from that Scripture, That *the Hairs of our head are all numbred*, when Man hath on his head a false hair ?

Again, Hath not God given to Men diversities of countenances with admiration, with comely proportion, so that one Man is the more easily known from another ? Now if a Man should put on his face, to wit, a Minister, a Vizard, a false face, as he hath on his head false hair ; when he teacheth the People, what Man or Woman would endure to hear him ? and is it not as lawful for a Man to wear a false countenance, as a false hair, both being abominable ? Now ye that fear God, seriously consider these things, and remember what Christ hath said, *That which is highly esteemed among men, is abominable in the sight of God*.

F I N I S

